

RESERVE
STORAGE

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THE work of the American Board in Papal Lands is confined to sections unoccupied by any other evangelical organizations. Our appropriations for Spain and Austria for 1881 amount to \$34,052. Will our friends who are interested in prosecuting missions in nominally Christian countries please remember the work in which our Board is engaged, and the need there is of ampler contributions for this branch of Christian effort.

FOUR MONTHS. — The receipts for the first four months of the financial year aggregate but \$105,740.51, which is about \$10,500 less than the amount received during the corresponding period of the preceding year.

AMID the recent munificent gifts from various sources for educational purposes in our own country, amounting to many millions, we are glad to recognize a donation of \$20,000 for Robert College, from the Stone estate, making with what was given last year to Armenia College, \$45,000 from this estate, to promote the higher Christian education in the Turkish Empire.

REV. HIRAM BINGHAM has recently been appointed by the Hawaiian government to a special office in connection with the Board of Immigration. As Visitor and Protector of South Sea Immigrants, Mr. Bingham has recently issued a document entitled, "A few Hints to Employers," which is given in full in the Honolulu papers. It is a review of the position of these imported laborers in Hawaii, especially those coming from the Gilbert Islands, and a plea for their wise and Christian treatment. The wisdom of the appointment, and Mr. Bingham's acceptance of it, are demonstrated by this able paper, and it is a pleasure to think how much this missionary can do for the people of his love during his enforced absence from their native islands.

THE TURK MORE TOLERANT THAN THE PAPIST. — When Bosnia was under Mohammedan rule the free circulation of the Bible was allowed ; now that she has come under Austrian rule the sale of the Scriptures is forbidden. Is it strange that our missionaries have not always sympathized with the wish that the Turk might be driven out, "bag and baggage," by his Christian (!) neighbors? Doubtless the Sultan should be a better man and should govern his people better, but in the matter of religious toleration what have his neighboring sovereigns of the Greek and Roman faiths to say to him?

PLEASANT CORRESPONDENCE. — The following extract is taken from a letter received in December: "As the year is drawing to a close, and I am reminded of God's constant beneficence to me, I desire to manifest, in some way, my thankfulness. I do not know how I can better do it than by making a small contribution, to aid in enlightening the darkened nations of the world with the teachings of the Saviour of mankind. I inclose my check for \$100 to help on the work of giving the gospel of Christ to those who have never heard his name." This is a model letter as illustrating the spirit in which to bestow gifts. A hundred such letters received early in the new year would find a most cordial welcome at the Missionary Rooms.

VARIOUS printed programmes for monthly concert exercises in different churches have reached us recently. They suggest the great variety which may be given to this meeting, where pastor and people are awake to the claims of Christ's kingdom. The schedule of the Union Park Church of Chicago, while providing for the presentation of current missionary news, assigns a topic for each month of 1881, with a special paper from a designated leader. Among the topics so proposed are these: Moravian Missions; Francis Xavier, his Life and the Lessons of it; Missionary Heroes in Africa; John Eliot; The Importance of a thoroughly Christianized America to the Christianization of the World; The Missionary Problem in China; Japan; Condition and Outlook of Missions in Turkey.

WEST CENTRAL AFRICAN DISCOVERY. — The results of the Portuguese Expedition, headed by Messrs. Capello and Ivens, for the exploration of the region near which our Bihé mission is to be located, are given, in brief, in the *Proceedings of the Royal Geographical Society* for October last. The expedition went from St. Paulo de Loanda to Benguela, and thence marched by land to Bihé, just as we hope soon to hear Messrs. Bagster, Sanders, and Miller have done. The report of these Portuguese explorers speaks of Bihé as an important point, and one to be chosen eventually as a scientific station. The numberless streams which have to be crossed between Benguela and Bihé are so rapid and tortuous that their navigation is impracticable. With regard to the native population, the report says, "The general observation may be made that the physical, mental, and social development of the varied tribes improves in the ratio of the altitude of the locality. The greater the altitude of his home the more perfect is the native, and the natives of the coast region are the most rachitic, the least intelligent, and the most unfortunate of all. In industrial arts, it is also remarkable that the tribes farthest in the interior, and therefore most remote from European contact, are the most ingenious. The coast native does not manufacture a knife for his own use, the inhabitant of the plateaus does; the latter manufactures hoes, and sells them to the degraded coast negroes." It will be remembered that the altitude of Bihé is given as about 5,000 feet above the sea.

A BRIEF collection of testimonies as to the value of foreign missions, compiled originally by a prominent business man for private distribution, has been issued by the Board, and may be had on application at Room 14, Congregational House.

THERE has not been time, up to the date at which the *Herald* for this month goes to press, to receive letters from Natal concerning the death of Mr. Pinkerton. A brief letter written by him, dated Inhambane, October 6, has reached us. He had been cordially received by the agent of the Dutch Company, as well as by the Portuguese governor. The latter proposed to order out, as for public service, enough Kafirs to carry Mr. Pinkerton's goods directly across the country to Umzila's. This remarkable provision seems to have been secured through influences which Mr. P. set in motion during his trying delays at Delagoa Bay and Mozambique. In view of the issue, as now known, the following sentences from the letter are very impressive: "Now if I am given humility and skill and strength to rightly use this official favor, it will be a great help in getting directly and quickly into the confidence of a large number of people, of more than one race, and open a field for the Board in Eastern Africa which is of the highest strategic importance, and which will tax its powers rightly to improve. *No time should be lost in securing the right kind of young men who can work with enthusiasm at learning Portuguese to some extent, and Zulu well, to come and take up this work.* If our present plans work, we shall soon see how things are at Umzila's."

THE English government has received from one of its consuls in China a report upon trade, in which he has a section referring to the effect of evangelization on trade. He writes from Chefoo and speaks of the great change that has recently come over all classes in their estimate of the foreign religion. He attributes this change largely to the impression produced by the relief afforded during the famine. He is struck "with the vast strides Christianity has made, and that in spite of the fewness of the missionaries now in the land. Whether we are inclined to rejoice at or deplore the fact, I think the spread of Christianity is inevitable." It should be borne in mind that this consul is writing as a man of business. He adds, "The remarkable progress the spirit of Christianity has lately been making in this province will, I think, in future years have a most beneficial effect on trade."

THE Dakota Native Missionary Society reports receipts the past year amounting to \$474.66. Of this sum, \$212.79 were contributed by nine Women's societies, and \$30.30 by three Young Men's Associations. The progress of these people is marked quite as much by what they give as by what they receive.

THE interesting letters from the Gilbert Islands given in this and the last number of the *Herald* require for their best presentation at the Missionary Concert, the use of the beautiful yet inexpensive map of Micronesia just issued by the Board. This map should be in every chapel.

IT is a matter of sincere rejoicing that our missionary brethren of the Presbyterian Mission in Persia have been so far kept from harm during the assault of the Koordish insurgents upon Oroomiah. The leader of this Koordish band, Sheik Obid Ullah, is a fanatical Moslem, whose thought has been to be caliph, at least among his own people. He has devastated much territory in Persia, plundering and killing, but the reports speak of a defeat which it is to be hoped will prove the destruction of his power.

THE Woman's Boards of the Interior and of the Pacific, at their recent annual meetings, have reported a gratifying increase of interest throughout their fields. The Board of the Interior has received one hundred and ninety-eight new organizations to its membership within the year, and has sent out eight ladies into the foreign field, six of them going for the first time. The Annual Meeting of the Woman's Board, Boston, is progressing as this number of the *Herald* is passing through the press. It will report a constituency of more than 900 auxiliaries, besides about 600 mission circles. It already has 79 missionaries in the field, and three under appointment. The receipts of the year for the general work will amount to not far from \$75,000. Surely this is a noble record, and yet, rapid as has been the development of these woman's boards, it has not kept pace with the openings abroad. The opportunities for service such as these organizations have undertaken are multiplying faster than they are met.

THE standard authority for statistics concerning the population of the globe is Petermann's *Mittheilungen*, edited by Behm and Wagner. The issue of this annual for 1880 has just come to hand, and sums up the dwellers upon earth as nearly fourteen hundred and fifty-six millions. The reports of our late census had not been received when this compilation was made, and the population of the United States is nearly four millions more than here stated. Africa is credited with two hundred and five millions, and China proper with four hundred and four millions. Each individual of each of these millions needs the gospel, and Christ died that he might have it. Yet how few comparatively of this vast number so much as know that there is any Christ!

THE difficulties in conducting explorations in the vicinity of the Congo are by no means disappearing. It is reported that yellow fever has made great havoc among Mr. Stanley's company, and that nothing but the strong will of their leader had prevented an abandonment of the expedition. The English Baptist missionaries, Messrs. Comber and Hartland, who have for many months found much to encourage them at San Salvador, when they attempted to pass through Makuta, in order to reach Stanley Pool, were attacked by the natives, and narrowly escaped with their lives. Both the missionaries were seriously wounded.

A letter has been received at the Missionary Rooms from M. Mabile, of the (French) South African Basuto Mission. The letter was written on board the steamer on which M. Mabile was returning to France from the Pan-Presbyterian Council at Philadelphia. The Basuto Mission is proposing to extend its operations to the upper Zambesi, if sufficient funds can be secured; two missionaries and four native catechists are ready to start. They may become the nearest neighbors to our missionaries in Bihé, and certainly none would be more heartily welcome or would coöperate more thoroughly. In his flying visit to the United States M. Mabile hoped to secure something towards meeting the expenses of the new expedition. The largest portion of the few hundred dollars he obtained were contributed by two or three gentlemen officially connected with the American Board. We earnestly hope the funds will be secured without great delay, that this onward movement may not be hindered.

THE GOSPEL IN FRANCE.

THE present religious interest in France, to which the attention of Christians in this country has been especially called of late by the eloquent addresses of M. Revillaud, is the legitimate fruit of no little patient labor, by various missionary agencies, during the past fifty years. More than to any other one cause it must be attributed to the wide circulation of the Scriptures. It rests, therefore, on a substantial basis, and may be welcomed by the Christian world as the beginning of better days for this interesting country.

The British and Foreign Bible Society of England began the systematic distribution of the Scriptures in France as early as 1819, and prior to 1850 had distributed not less than 3,000,000 of copies, entire or in part, since increased to 7,000,000, as reported by the French agent of the Society in December last. The expenditure for the last year, including the support of a general agent and fifty colporters, was something over \$40,000. This work has been almost wholly missionary work among the Roman Catholics. The Protestants have had two Bible societies of their own, one of them organized as early as 1818, and restricted by its Constitution to labor among the professed Protestants, and another organized soon after the new impulse given to the spread of the gospel by the Revolution of 1830.

One of the largest missionary societies in Great Britain, the English Wesleyan Methodist, has been laboring in France for over sixty years, and as long ago as 1850 reported 76 preaching places, 24 missionaries, and a membership of 950. The last report of this society gives 149 preaching places, 28 missionaries and assistant missionaries, 106 local preachers, and a membership of over 1,900 in connection with the French Conference,—the field including a few places in Switzerland. The expenditure reported last year, including about \$3,000 raised on the ground, was \$38,165. In this connection, the Religious Tract Society of London should not be omitted. It has done much to distribute an evangelical literature. The amount expended for this purpose the past year was about \$8,000. As an illustration of the extent of this work, may be cited the fact that 700,000 evangelical tracts were issued from the Central Depot in Paris. These three English societies, the Bible Society, the Wesleyan Missionary Society, and the Religious Tract Society, have spent, at a moderate estimate, not less than two and one half or three millions of dollars on evangelization in France. Other societies, as those of the Church of Scotland, and the Free Church of Scotland, have made grants to local bodies; while, not to mention others of less note, more recently what is known as the McAll enterprise has deservedly awakened great interest in Great Britain as well as, to a limited extent, in this country.

American Christians have been represented by one of our leading missionary societies, the Baptist Missionary Union, which began its labors for France in 1833. Seventeen years after, it had 2 missionaries, 18 stations and out-stations. Of late, this society has employed only native missionaries, of whom it now reports 12, in charge of 9 churches, with a membership of 726, and an expenditure for the last year of \$7,467. Quite a large sum has also recently been invested in buildings for a training school of evangelists. Nor should we over-

look the work accomplished in former years by the American and Foreign Christian Union, now being revived with renewed interest and hope, nor the missionary labors in connection with the American Chapel in Paris in charge of Dr. Hitchcock. This chapel has been a center of Christian influence and of blessing outside of the American community, particularly among the humbler classes of women in Paris, under the care in part of Miss Beach, a devoted American lady. But of special interest among evangelical agencies originated abroad, and one which has been signally blessed, is the Mission to the Workmen, in charge of Mr. McAll. Begun hardly ten years ago in the humble effort to place evangelical tracts in the hands of working men frequenting a coffee-room, it has now twenty-four mission rooms in Paris, frequented by thousands, with the best results. The work has spread to more than twenty other cities, including Lyons, Bordeaux, and Marseilles.

Another foreign missionary society which has prosecuted an independent work, especially favored by its location and close relations with the French people, is the Evangelical Society of Geneva, organized in 1831. Its labors have been confined mainly to the eastern and southern portions of France. Its expenditure for the year ending in March last amounted to over \$40,000, nearly half of which was devoted to Bible work and colportage. Of its 59 colporters, 55 were employed in France, and 4 in Italy and Switzerland. It has in charge a theological seminary with which 400 young men have been connected; the present number is 35, of whom 10 are from France. This society has expended in all, from the beginning, about \$1,250,000, of which it is safe to say that over \$1,000,000 have been devoted to the cause of Christ in France. The society is managed with great prudence, and is deserving of the generous aid it has received from Presbyterian societies in Great Britain and from individuals in this country.

But the results attending the efforts of foreign societies hitherto, if we except perhaps Mr. McAll and his associates, have not encouraged a large outlay of men and means either by the societies already in the field or by other missionary bodies. As the French Protestants, whether of the national church or the free churches are Presbyterian in their polity, they have had the less sympathy for the Methodist and Baptist missionaries, and have looked naturally for help rather to the Presbyterians of other countries. As Congregationalists are doing more already through the American Board for papal lands, as in Austria and Spain, than any other, or than all other denominations in the United States, there has seemed to be no special occasion for them to go into France, even if they were not already overloaded with work in other fields. Besides, it is not clear that they would be any more welcome than their Baptist brethren; and if non-Presbyterian denominations are to labor in France, the priority certainly belongs to the English Methodists and the American Baptists. They should have the opportunity, which they would not be slow to improve, to gather in the results of their past long and patient labors. If others are to join in the work, it would be but courtesy to the Presbyterians in Scotland, and especially in this country, to leave to them the privilege of caring for France, so far as other aid from abroad may be required, and all the more that they are doing but little for Papal Europe.

In any event, however, the great work is to be done by Protestants in France through their own local organizations. They already have a Foreign Missionary

Society whose success among the Basutos in Southern Africa does them great honor, and has been eminently useful in its reflex influence upon the home churches. The French Protestants have not been neglectful of their duty at home, though depressed so long by unfavorable influences, they hardly yet realize their opportunity. The Evangelical Society, of which Dr. Fisch is secretary, was organized in 1833, as a Union Society on the broad principles of the Evangelical Alliance. It has an annual income of about \$30,000, supports 24 mission stations and over 20 schools. The Central Society of Evangelization was organized in 1846, in close connection with the Reformed State Church. It maintains a training school for preachers, in which 125 young men have been educated and which now has an attendance of 33. It is occupying 320 stations by means of 139 pastors, teachers, and colporters. It had an income the past year of \$38,000. The Interior Mission is rather for lay workers, and takes advantage of any political movements, or local events, and sends out lecturers, of whom M. Reveillaud for a time was one, wherever an audience may be secured. It holds what are called "conferences," less formal and less objectionable to the classes to be reached than the ordinary religious services, but not less effective in exposing the errors and corrupt practices of the Church of Rome, and in setting forth the great facts of the gospel.

It is to be regretted that so many of the Protestant churches are far from evangelical views and take but little interest in the work of evangelization. The larger part, too, are morally enfeebled by their dependence on the state for support. Yet there is much genuine, earnest, spiritual life in France, and vigorous efforts are in progress to meet the privilege of the time. The late appeal of the Foreign Missionary Society to the eight hundred state churches, for larger donations, because they were at no charge for the support of their pastors, was well taken and applies equally well to the demands of the home work.

It is gratifying to observe that as the result of these various efforts, home and foreign, not less than \$200,000 are being expended yearly for the evangelization of France, to be increased, perhaps, \$30,000 or \$35,000 more, by the collections recently taken in this country, and by the munificent gift of \$15,000 from the Stone estate.

But the fact recently stated by M. Monod to the British and Foreign Bible Society, that in nine cases out of ten where a Protestant church has been organized, of late, it has had its beginning in Roman Catholics seeking a Protestant teacher to explain the Bible, shows better than all things else that the present movement is grounded on the Word of God; and that all these various organizations, home and foreign, concerned in the work of evangelization, are but nurturing the good seed that has thus been widely scattered through the land. Next to this agency may well be reckoned the secular as well as religious press, and the free discussion of all questions during the last ten years since the overthrow of the Second Empire. The number of Protestant statesmen who have been called to high places in the government has not been without its influence. Thus in many ways divine Providence has been preparing the way to vindicate the faith of the Huguenots in the triumph of the gospel in France; and the work now in successful progress may well enlist the ardent sympathies and prayers of the Christian world.

THE PARAMOUNT CLAIMS OF FOREIGN MISSIONS.

[At the request of the students of Oberlin College a lecture delivered before them by Prof. Judson Smith, D. D., November 11, 1880, has been printed for circulation. The topic of the lecture was "The Claims of Foreign Missions upon the Young Men of this generation." After dwelling upon the points, 1st, *That the progress of Christ's Kingdom is the grandest movement in our times*, and 2d, *That the Christian ministry offers the highest style of work in this generation*, Professor Smith makes a third proposition which he states and defends as follows:]

The foreign missionary work to-day offers the widest field of service to the Christian ministry, and makes the first demand.

This could not have been said eighty years ago, when foreign missions were in their infancy and the heathen world was closed against the Gospel. But four-score years have wrought a change. The Sandwich Islands, then the abode of cannibals, are now a Christian nation, sending the gospel out through the widely-lying islands of the Pacific. The Turkish Empire is overspread with churches and institutions of Christian learning, and when the crown at Constantinople crumbles, the organizing and controlling power in that vast area will be in the hands of Christian people. The Gospel is already preparing a glorious renaissance in India and Burmah and Siam. The sleep of centuries in Japan and China is broken, and everywhere the light of the gospel is entering in, and those mighty empires are accessible to the truth of God. And this same mighty light is piercing the darkness of Africa from every side, and is preparing apace the regeneration of that vast continent. Now I say that these are the great achievements of the gospel to-day. *To-day*, whatever may have been true hitherto, whatever the case may prove to be by-and-by, *to-day* the battle of Christianity in the world is fought and won, not here but *there*, not in Christian lands but on heathen soil. I do not forget the great revivals of our times, the great intellectual and spiritual awakening in Europe and America, the tremendous problems that are in the solving along either shore of the Atlantic and the stake that hangs upon their right solution. I would not miss the sense or undervalue the importance of one of these signs of the times. We do not think too much of the calls to Christian service here at home. We cannot do too much in aid of these grand enterprises. But God's providence in our day is too plain to be mistaken. The evangelization of the heathen world is thrown upon us with supreme emphasis. Great as our other responsibilities may be, this is *first*. This must we do, and not leave the others undone. For half a century it was the prayer of the church that God would open the heathen world to the Gospel. To-day the world is open. The heathen mind is working itself free from idolatry, and is accessible to the truth as never before. The millions of the pagan world mutely but eloquently beseech us to bring to them the words of life. The evangelization of the heathen world, thus, is the supreme duty of the hour, because now it *can* be done. And we do not know how long this opportunity will last, how long the heathen mind will remain open and accessible as now.

I do not know where the grand battle of Apologetics, the proof of the truth of Christianity, can be so effectually fought out as in the heathen world. The victory of the Gospel there, in China and India and Africa, is its unanswerable vindication before the whole world as "the power of God unto salvation to

every one that believes." Nothing can tone up the piety of the Christian world like this foreign missionary work. The effort to Christianize and civilize those heathen lands reacts upon the church and girds it with two-fold power for home evangelization and every good work. We must fill America and Europe with the gospel in order that we may carry the gospel to Asia and Africa. Christianity here in America needs the inspiration of this missionary call to give the hopeful, aggressive, victorious tone which befits its task.

Now what I wish especially to say is this. In the present situation the stress of duty and privilege in the work of the ministry plainly rests with this work in foreign lands. And for these reasons: the work there presses most urgently now; the work there is now most feebly supported and insufficiently manned. I have already dwelt sufficiently, perhaps, upon the first of these reasons, the urgency, the present urgency of the foreign work. And I wish especially to show how inadequately this work is now manned.

Of the Christian men of our order in this land, one out of every fifty is in the ministry; and one of every thousand is on the foreign field. One hundred and twenty-five missionaries have in charge the work of evangelizing a population of not less than one hundred million. They must preach and teach, translate the Scriptures, and provide a Christian literature, found and superintend churches, organize and man institutions of Christian learning, train a native ministry, and set in order the forces of a Christian civilization. And every year the work thus begun must be enlarged, if we would not lose what we have already gained, if we would meet the urgent demands that are made upon us for new and onward work. And all this while fresh fields are opening, new nations become accessible, most pressing calls come up to our mission board. Thirty additional men are needed this year. Thirty more will be needed next year. Thirty more the following year.

Now it is plain to see that there is no such call at this moment elsewhere. The ministry at home needs constant reënforcement; but it makes no call like this. The home mission field broadens with every year, and makes resistless appeal to the churches to enter in and possess those mighty seats of future empire for a Christian civilization. But *ten* men can be found for a home missionary field to *one* for the foreign work. And no possible reënforcement of the foreign work would leave these home fields unsupplied. If ministers were to fail, laymen would leap to the front and do the work. Were every available man to go abroad the very women would move to the western frontier and hold these outposts of the national life till the crisis were past. The work in the South is on a like footing; and great as it is, importunate as the call is there, it cannot for a moment be compared with that of the foreign field. If any man would go where work waits for him, would find the place where he is needed most and now can do the most, the foreign field stands first to-day, and must so stand for some years to come.

It is reported that a third detachment, consisting of seventeen Roman Catholic missionaries, was recently despatched by a single steamer to Zanzibar, destined for the northern sides of Lakes Victoria and Tanganyika. These men are sent by the Archbishop of Algiers.

COMPARATIVE STATISTICS.

Some interesting facts were presented in a printed document bearing the above title, which was circulated at the recent meeting of the National Congregational Council at St. Louis. During the triad of years ending 1879-80, as compared with the preceding triad, the receipts from donations from all sources to the American Board are reported as suffering a loss of \$116,048.58, while the receipts from donations to the American Home Missionary Society, during the same period, made a gain of \$6,964.86. In this increase of contributions to one of the most important departments of our home-work we sincerely rejoice, only wishing that it had been ten-fold more. But we are not surprised that it seemed desirable, even in a home-missionary document, to call the emphatic attention of the churches to the need of a decided advance in their gifts to foreign missions. We endorse the appeal most heartily, and for abundant reasons. Had it not been for the large bequest received by the Board, the retrenchment which would have been caused by this falling off in three years of more than \$100,000 would have been fearfully disastrous to our missionary work abroad. This relief from the bequest, however, is only temporary, and suggests the necessity during the three years to come of so increasing the contributions to our treasury that this \$116,000 may be restored. We ought to make special efforts that at least \$50,000 increase be received during the coming year, so that instead of \$343,000 from donations, as reported last year, we may be able to announce what was reported five years ago, namely, \$393,000. Let all the friends of the American Board unite vigorously in this endeavor.

As to the comparison of additions to the churches during this same period the figures are more gratifying and suggest special cause for thankfulness. During the past three years 2,224 "congregations or churches" on the Home Missionary field are reported as having received on profession of faith 11,016 members, an addition of nearly five to a "congregation or church," a good record. During the same period 260 native churches upon our foreign missionary field are reported as receiving an addition on profession of faith of 5,742 members, an average of over twenty-two to a church. No report is made in the statistics of the Foreign Board of transfers from one church to another by letter, which is not a significant item in reporting the gain of members. Let us thank God for this increase in spiritual fruits, and pray that it may be largely augmented on both the home and the foreign fields during the next triad of years. May there be also an increase of gifts from the churches in the same proportion!

A CONDENSED SKETCH OF THE ZULU MISSION.

LOCATION. Confined at present to the Province of Natal, Southeastern Africa. Area, 18,750 square miles. Coast line, 150 miles. Natal is separated from Basutoland and the Orange River Free State, on the west, by the Drackenberg Mountains, 9,000 to 10,000 feet high, and from Zululand (wild tribes), on the north, by Tugela River. Durban, the only port, is 1,000 miles from Cape Town. Pietermaritzburg is the capital. The country is undulating; well watered by streams from Drackenberg Mountains.

CLIMATE AND PRODUCTS. — The climate is delightful and invigorating. Monthly mean temperature varies from 56° to 82°. The coast region is semi-tropical, producing the sugar-cane, pine-apple, banana, and coffee. Even toward the interior the orange, apple, and peach flourish. Cotton and indigo grow wild. Wool, corn, and sugar are the staple products. The elephant, lion, tiger, and rhinoceros have only recently been driven from Natal, but hippopotami, monkeys, baboons, and crocodiles are to be seen, while antelopes of various kinds abound, with many poisonous serpents. In 1878 the revenue of Natal amounted to \$1,846,915: its imports to \$5,837,010; its exports to \$3,449,085.

POPULATION. — About 320,000 (English, Dutch, and Germans 20,000; Zulus, 293,000; Asiatic Coolies, 7,000). The Zulus are a branch of the Bantu or Kafir race, distinct from the Hottentot, but of kin to all the other tribes south of the Congo. They differ from the negroes proper, though in color and hair like them. They are usually tall and well formed, many of them showing fine muscular development.

HISTORY OF NATAL. — Discovered in 1497 by Vasco da Gama, on Christmas [Natal] Day: hence its name. In 1823 an English lieutenant landed where Durban now is, and found a few people, the region having been desolated by Chaka, the great Zulu warrior, who had turned all his subjects into soldiers, and conquered the country from Cape Town to the Limpopo. Some of Chaka's generals carried his method of warfare to the Zambesi and northward. In 1828 Chaka was assassinated, and succeeded by his brother Dingaan, also a fierce warrior. Dutch Boers, who had begun to come across the mountains from Cape Colony in 1834, settled in large numbers in 1838, and after long conflicts defeated and deposed Dingaan in 1840, making Panda, a brother of Chaka and Dingaan, king of the Zulus. After three years of struggle between the Boers and the English, Natal was proclaimed a British colony in 1843. It has since been under the charge of an English Lieutenant-governor. The Zulus who would not submit to this rule retreated to Zululand, north of Tugela River, where Cetywayo reigned until his defeat and capture by the British in 1879.

THE ZULUS: THEIR HOMES AND HABITS. — The *kraal*, or village, is made up of a series of huts like huge bee-hives, placed in circles, the cattle pen being in the centre. The huts are about ten feet in diameter and five feet high. The single hole through which entrance must be made serves for door, window, and chimney. Neither tables nor chairs nor beds are to be seen, only a few mats and pots and blankets. The men and women sit and sleep on the ground. The usual clothing of the wild natives consists of a slight covering made of skins worn about the loins. They sometimes ornament themselves with beads and skins and necklaces of lion's teeth or claws. The women wear an apron or a skin tied about the waist.

All menial work, such as digging, carrying burdens, and cutting wood, is done by women. The men hunt and fight and take care of their cattle. The wealth of a Zulu consists of his cattle and his wives. He exchanges from ten to twenty cows for a wife, and sells his own daughters for cattle. His wives, of whom he has as many as he can afford, are simply slaves.

RELIGION OF ZULUS. — Their superstitions hardly deserve the name of a religion. Their ideas are extremely low and debased. Their chief faith is in witchcraft, in goblins to be feared and appeased, and in ancestral spirits to be worshiped. They use charms and exorcisms; the witch-doctor, who is supposed to discern evil spirits, has terrible power. The rain-doctor, who claims to bring showers, is also a noted character among Zulus.

THE MISSION OF THE AMERICAN BOARD, the first among the Zulus, was begun in 1835. The people were savage, without sign of civilization ; their language unwritten and unknown. Two expeditions were organized, each consisting of three missionaries and their wives. Messrs. Lindley, Venable, and Dr. Wilson went in wagons to Moselekatsi's people in the interior, 1,000 miles from Cape Town, and some 400 miles westward of Natal. Messrs. Grout, Champion, and Dr. Adams established what was then called the *maritime mission* in Natal. The wars of Moselekatsi were so fierce, and the disturbances so many, that the first-named party broke up their station at Mosika, and after a journey of 1,300 miles in ox-wagons, going around the Drackenbergh Mountains, joined their brethren at Natal in 1837. Dingaan, the chief of the Zulus, welcomed the missionaries, and schools were opened and a printing-press set up. The conflict between Dingaan and the Dutch Boers interfered so seriously with Christian efforts that several missionaries withdrew from the country. After Dingaan's overthrow, Panda, his successor, for a time favored missionary efforts, but subsequently, becoming suspicious, he slew many who seemed inclined to lead a Christian life. This was in 1842, and up to this time two congregations had been gathered, one of 250, the other of 500, with two schools, each having 50 pupils. The disasters had been so many, and the unsettled state of the country offered apparently so little encouragement, that instructions were forwarded to close up the mission. But before the letters reached Natal brighter prospects were witnessed. Natal had become a British colony. The missionaries wished to remain, and the plan was changed. Instead of discontinuing the mission it was reënforced. By 1849 nine new missionaries, with their wives, had sailed for Natal. A year later six churches had been formed, with 78 members, and eight schools had 185 pupils. The missionaries at that date dwelt much upon the moral degradation of the people. In 1859 there were 7 churches, with a membership of 186. In 1869, 11 churches, with 448 members, the Sabbath congregations amounting to 1,456. At the close of the last decade (1879-80) there were 15 churches with 610 members ; 64 native teachers and helpers, besides 2 native pastors. The present missionary force from America consists of 9 ordained missionaries and 16 females. Nine hundred and thirty-seven pupils are under instruction. The 6 stations now occupied, with most of the 12 out-stations, are within 25 miles of the coast. In 1879 a plan was formed for the enlargement of the mission in the direction of Umzila's country, about 500 miles north of Natal, where the Zulu language is spoken. Mr. Pinkerton had started for that region, but detained by unpropitious circumstances, fell a victim to fever in November last.

GENERAL RESULTS. — Natal may be properly called civilized, though there are sections where the old heathenism, with its accompanying degradation, may still be seen. But wherever the gospel has been preached the manner of life among the people has greatly changed. Houses have taken the place of kraals. Polygamy is frowned upon. The people wear decent clothing. The Zulus have found a Yankee plow to be "worth more than six wives." Many of the converts are models of Christian character. See notice of Rev. James Dubè, *Missionary Herald*, June, 1879, page 240 ; also *Missionary Herald*, December, 1867, page 395. For graphic account of the contrast between the heathen and the Christian Zulus, see *Missionary Herald*, April, 1865, page 118.

OTHER MISSIONS IN NATAL. — The English Wesleyan Mission, begun in 1841, reports 20 missionaries with assistants, with 63 preaching-places, and a church membership of 2,496. Before the late Zulu war the Norwegian Mission had 7 stations in Zululand, with one in Natal. The Berlin Mission, at latest reports, had 6 stations in this province, connected with its flourishing mission in the Transvaal. At these stations they numbered 826 adherents, with 302 communicants. The Hermannsburg

Society has had a mission among the Zulus which has been largely industrial in its character. The missions of the church of England in Natal are conducted by the Society for the Propagation of the Gospel, with a bishop resident at Pietermaritzburg. Bishop Colenso, whose connection with the Zulus is well known, resides at Durban.

AUTHORITIES.—Grout's *Zululand*; Carlyle's *South African Mission Fields*; *Among the Zulus and Amatongas*, by Leslie; *Natal*, by Henry Brooks; *Africa*, by Keith Johnston; Bartlett's *Historical Sketch of the Missions of the American Board in Africa*; *Umzila's Kingdom, a Field for Christian Missions*; also, a valuable *Sketch of the Zulu Mission*, by Rev. William Ireland, now out of print.

MISSIONARY PRINCIPLES.

FROM THE MEMOIR OF REV. HENRY VENN,¹ SECRETARY OF THE ENGLISH CHURCH MISSIONARY SOCIETY.

For thirty-one years, between 1841 and 1872, Mr. Venn was engaged in the work of developing the missions of the Church of England in various parts of the world. He was a rare man, of strong faith, of true evangelical principles, and of clearest judgment on questions of missionary policy. It was his lot, as it was that of the late Dr. Anderson, to discover and unfold the principles on which missionary operations should be conducted. The memorial volume of Mr. Venn, recently from the press, is full of wise suggestions both for missionaries and for those connected with missionary boards. One hundred and twelve pages of the volume are filled with the "Instructions" given by the Secretary to missionaries on the eve of their departure for their several fields. Many of the matters treated of in these instructions are as fresh and important to-day as they were years ago, and we give here a few extracts from the counsels of this sagacious and devout secretary.

THE MISSIONARY AND SIDE LABORS.

"When the work has actually commenced, the missionary finds himself beset by many temptations that tend to draw him aside. One of the most common is the seeming necessity of devoting his time to other employments that appear likely to assist the great work itself *indirectly*. It is quite true that some of these employments are unavoidable. Mission buildings have to be erected. Accounts of expenditures must be kept. It may often be desirable to spend time in giving medical aid, in imparting secular instruction, in friendly converse with natives and others on secular subjects. And even after a missionary has mastered the colloquial dialect, it will often be his duty to study native literature, and even the native heathen philosophy. The Committee would, however, affectionately urge it upon you, when once you have gained the language and fairly commenced your missionary life, frequently to review the character of the employments in which your time is actually employed; to consider, for

¹ *The Missionary Secretariat of Henry Venn, B. D., Prebendary of St. Paul's, and Honorary Secretary of the Church Missionary Society.* By the Rev. William Knight, M. A. London: Longmans, Green & Co. 1880. pp. 552.

instance, how much time is spent every week by yourself or the agents under your superintendence, in genuine missionary work — in the work, that is to say, of making the gospel known to those previously ignorant of it; and what amount of such work, as far as it can be measured, has been actually effected in any given period."

DEALING WITH MISSIONARY DIFFICULTIES.

"When some, even of Dr. Scott's own colleagues, were appalled at the prospect of difficulties, and he could himself see no way through them, he yet contended '*that it was their duty to go forward, expecting that their difficulties would be removed in proportion as it was necessary that they should be removed.*' How pregnant this sentence! It completes the character of a founder of a missionary society. Here is no tinge of self-confidence, '*the difficulties will be removed.*' Here is the secret strength of patient faith, '*in proportion as it is necessary that they should be removed.*' This principle has from that day to this underlain the proceedings of the Church Missionary Committee. Having well ascertained in prayer and faith the soundness of the principles on which a question is to be decided, they have not been scared from their principles by the sight or apprehension of difficulties. They have often waited. Difficulties threatening our very existence as a Society have sometimes been urged as reasons for desistance, or for changing our course. But the determination has been taken '*to go forward,*' and those difficulties have been removed '*in proportion as it was necessary that they should be removed.*' The whole history of this Committee is an illustration of the wonderful way in which the means have been provided and the difficulties removed."

PREACHING THE FIRST DUTY OF THE MISSIONARY.

"Rev. Edward Bickersteth, Secretary of the English Church Missionary Society from 1815 to 1830, strenuously urged upon the laborers of that society at Sierra Leone, the duty of devoting their main strength to preaching the gospel to the heathen. He advised taking up their abode in a native town, of which he emphatically says, '*I believe it is the very place where a missionary ought to be.*' In the same spirit he urged upon the missionaries, '*Let the gospel be fully preached "in demonstration of the Spirit and of power," let the natives continually hear of the sufferings and death of our crucified Lord for our sins, and we are persuaded that this gospel will be found to be the power of God unto the salvation of some who will believe. This is your first great work. Everything else must be subordinate to this. The teaching of children must not prevent it. I say, then, in the name of the Society, let every missionary do his part to fulfill the commission of Christ — "Go and preach the Gospel to every creature" — to every one to whom you have access, to every one that will hear you.*' Mr. Bickersteth also enjoined upon the missionaries to keep up weekly meetings among themselves, for prayer and the reading of God's Word, at which meetings, "*any ground of offense which may have arisen should be freely brought forward, and, each coming together in the spirit of love, it should be freely confessed or explained on the one side, and forgiven and entirely forgotten on the other.*"

THE NATIVE CHURCH THE GREAT EVANGELISTIC AGENCY.

“The missionary should be resolved, in humble dependence upon God, that the native church itself should be an evangelistic agency. Wherever great success has been vouchsafed in modern missionary annals, it will be found to have arisen in a large degree from the zealous efforts of private individual native Christians — of men who have not been the salaried agents of a foreign missionary society. Such, for instance, has been the case in Madagascar, among the Karens of Burmah, and among the slaves of Travancore. A minor example of the same kind may be found among the Malas of the Telugu country ; and similar indications have been witnessed also among the Kandian villages of Ceylon. The first impetus is indeed given through the instrumentality of the European evangelist, but where large and rapid extension has followed it will almost always be found to have been effected by activity of the kind referred to. If, since the year 1840, the energies and zeal of the native Christians of India had been as great, and, proportionably to their numbers, as much blessed with success as those of the native Christians of Madagascar, the evangelization of the whole of India would by this time have been an event apparently close at hand. And yet, at the time when the European missionaries were driven from Madagascar, their opinion of the spiritual character of the Hova converts was not higher than the view now taken — a somewhat low view — by most missionaries in India of the infant Christian congregations under their care. The Committee cannot, therefore, too frequently urge what the last thirty years of missionary experience have so plainly taught — the necessity of stimulating from the first, among native converts, voluntary effort, effort humbly dependent towards God, independent and self-reliant towards the foreign missionary society.

“It is sometimes said that such attempts must be deferred till a higher spiritual tone has been attained. The opinion of the Committee, and of many experienced missionaries, is the reverse of this. They think that the absence of these efforts is often the cause, rather than the consequence, of the low spiritual condition referred to.

“Among the vital principles which are being gradually brought into a stronger light, the Committee would direct attention to that of *training each native convert to the duty and practice of teaching others ; and of training the gifted amongst such private teachers for the special office of a teacher*. The duty and practice belongs to all converts — the office to the few gifted ones.

“Simple as this principle appears it is the besetting temptation of every zealous missionary to violate it by becoming the chief teacher, and so overshadowing mutual instruction. The native plants, which would put forth vigorous shoots under the canopy of heaven, grow up thin and weak under the shade of European superiority.

“The Lord of missions has lately read a great lesson to his church by the example of Madagascar, a lesson which still needs to be fully set forth ; but enough is known of the fact that native Christianity has spread most rapidly when a few native converts have been left without a missionary. . . . The Committee will, therefore, only remind you of the very interesting and promising work of training native converts for the office of native teachers, using that

term to comprehend all its grades — schoolmasters, readers, catechists, and native ministers. Whatever your department of labor may be in a mission, keep this work in view ; surround yourself with those whom you are thus training ; prompt them to aggressive effort, to self-reliance under the grace of God, to independent and inventive habits of thought in the study of God's Word. Endeavor to *impart* to them European firmness of mind ; in all things encourage without overshadowing. What nobler employment can be offered to the church of Christ than thus to be a teacher of those who are to be teachers of awakening millions ? ”

LETTERS FROM THE MISSIONS.

Japan Mission.

CHURCH ORGANIZED AT OKAYAMA.

MR. PETTEE writes from Okayama, October 30 : —

“ News for you from here and of the best kind ! We have waited patiently till we could write that Okayama has a church. Twice has the matter been proposed and indefinitely postponed. But now the thing is done, and we have seventeen churches and ten ordained native pastors of our order in Japan. Tuesday and Wednesday October 12 and 13, were the red-letter days.

“ All day on the 12th, and far into the night, the Council, with Pastor Matsuyama, of the Kobe church, as its moderator, questioned and examined twenty-seven men and women, young and old (three generations being represented in one family), who were anxious on profession of their faith to form themselves into a church. Mr. Kanamori, whose Christian name is Paul, was the candidate for the pastorate.

“ The Council voted all satisfactory, and on the following morning the organization and ordination services were held. The impressive baptismal service was administered by Mr. Neesima. Mr. Atkinson represented the foreign brotherhood in an address to the church ; the charge to the pastor was by Mr. Neesima ; the right hand of fellowship by Mr. Ise, whose church is the lone star of Shikoku, with its three millions of people ; ordaining prayer by Mr. Sawayama, of Osaka ; and the remaining parts by other native brethren. Out of the thirty-two mem-

bers, five coming by letter, there are many whose single religious history would make a long and interesting story. Husbands without their wives, wives without their husbands, at least three men who had something of a training for the priesthood, men from all ranks in society, scholars, artisans, farmers, and servants. We have found it an exceedingly difficult and delicate matter to arrange for the financial support of the work. Between poverty, and a quick suspicion of anything that asks for money in the name of religion, inherited from Buddhism, it was a hard matter to settle, but the young Christians have responded nobly. *Every one* contributes something, and so a total of about ten dollars per month is pledged. Of this amount seven dollars go to Mr. Kanamori, who, though feeling the pressing need of double that sum, has promised, with a few little helps, to live on that till more can be raised.

“ A new house has been rented in the very center of the city, and arrangements are making to combine a bookstore and reading-room with the preaching place and Sabbath-school rooms. The church has chosen two good men for deacons, and deaconesses are talked of in the near future, as there is some excellent material for that office. Two of the married women, accompanied by Miss Talcott, visit the hospital regularly, carry floral offerings from the children, lend such books as *The Life of Christ*, *Pilgrim's Progress*, and the bound volumes of the *Shichi Ichi Zappo*, besides the Scriptures. They also converse with patients as opportunity presents.”

A SABBATH-OBSERVING MANUFACTORY.¹

Mr. Cary reports an incident of much significance, occurring at Okayama recently:—

“On the Sunday after the organization of the church we opened a new work under rather peculiar circumstances. The manager of a large pottery in the city seems to be anxious to do something for the welfare of his workmen. Among these are several boys from twelve to fifteen years of age who are apprenticed to him. He has a school in which these boys are taught a few simple branches. The manager having heard that the observance of Sunday was of great advantage to workmen, decided to make the experiment. He came to us asking if we were willing to hold religious services in one of the buildings which he would fit up for that purpose. We were, of course, glad of such an opportunity, and assented to his proposition. The work of the pottery is therefore stopped on Sunday, and in the morning there is a Sabbath-school followed by a short address which as yet hardly rises to the dignity of a sermon. This is all that our present force of workers makes possible. We fear lest the workmen in the pottery having Sunday afternoon to use as they please may spend it in revelry, so that the rest-day will do them more harm than good. To help obviate this difficulty I spend three or four hours of the afternoon there, with books, papers, and pictures, in the hope the evil will be lessened. If the closing of this manufactory on the Sabbath, with a provision for religious services for the employees, could be made the beginning of many such movements, we are ready to give considerable strength towards making it a successful experiment. In the midst of all the business that pursues its usual course on Sunday, it is pleasant to see, hanging at the side of the large gate of the factory, a board with the inscription, ‘This is a rest-day at this establishment.’”

THE KIOTO TRAINING-SCHOOL.—PUBLIC LECTURES.

Mr. Learned writes from Kioto, November 3:—

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“Our school now numbers ninety-six scholars I believe, about as many as we have ever had at any one time. A spirit of study and industry seems to prevail in the school, and what is still better, the religious condition of the school gives great reasons for encouragement. Nearly all the members of the two higher classes are Christians; in the three lower classes there are yet few church members, but all, or nearly all, seem to be ready to listen to the truth, and there are some who seem to be not far from the kingdom. Moreover the older students are very generally impressed with a feeling of the importance of the work to be done in the school and their own responsibility in it. We have great hopes that God may give us a rich blessing on the school this winter.

“Mr. Neesima has been absent for some three weeks, visiting the workers at Okayama, Imabari, and Fukuoka, and is now probably in Kumamoto. We hear that he had large audiences in some places. The teachers in our schools have received permission from the government to hold public lectures, and two such meetings have been already held in the heart of the city, one at a temple, and one at a large hotel. There were five or six hundred hearers each time. The meetings last a whole afternoon, and six or seven speakers lecture at each session, each one having a different subject. The lectures are on subjects in popular science or matters of public interest. One was on the motion of the earth, in opposition to a Buddhist priest who had been teaching that the earth stands still and the sun moves around it. One of the lecturers is Mr. Yamamoto. Our object is to awaken interest in the school and its teaching, showing that our teaching is good for the country, and perhaps preparing the way for the introduction of positively religious instruction.”

NARA. FRUIT AFTER MANY DAYS.

Mr. DeForest, of Osaka, writing October 29, tells the following remarkable story:—

“Five years ago, taking my wife and Miss Stevens, I went across a wide mountain range to the ancient capital of Japan,

Nara. Being taken for a wealthy barbarian, no hotel would take us in, except at an outrageous price. We were forced to go to the central police station, and ask for such hospitality as is due to people who hold passes from the government. As usual, we were immediately treated with every attention, and an interpreter was put at our disposal with instructions to escort us to a proper hotel. That night after we were all asleep, we were aroused by a noisy official, who demanded for the second time to see our passes. On leaving the next morning we gave the landlord a package of 'Life-of-Christ' cards, and speedily forgot the ravenous hotel-keepers, the pleasant interpreter, the respectable landlord, and the package of cards.

"Yesterday I returned from the same sacred region where every village is a separate center of religious heathenism, and each hill and mountain is dotted with temples and shrines. The tombs of the old emperors, beginning with Jimmu Tennō himself; the many saints that have been canonized and receive their regular worship, and their regular rations of *saké* and rice; the hundreds and thousands of stone lanterns that line the avenues to the temples, pagodas, preaching halls, religious dancing halls, and religious feasting halls; the massive bronze Daibutsu; the hundreds of tame, fat deer that follow the pilgrims through the wide groves, and when the dead saints are not looking, snatch up their food; the monkey fish-pond, that everybody says is one of the most remarkable sights in Japan, but which nobody seems to know what it is remarkable for; all these things have made the Nara Valley a name throughout the world.

"In this bed of idolatry, the religion of Jesus has been preached over four months, with the sanction of the local authorities. We foreigners were often invited to go there, but no one was able to go until last Monday, when Mr. Kajiro and myself, with an Episcopalian clergyman, a sight-seer, went out to help on the work that had been begun and carried on by the churches of Osaka. To my amazement, there were placards posted through the

town that an American would lecture on the *Yesu* religion, and we were told that a petition had been sent in to the head-police station to allow me to speak. I hastily protested against their having done such a thing, as no such petition had ever been granted in Japan to my knowledge. But they said they already *had* the written permission, and that the lecture was to be in the ancient hall where the '*No*' dances used to be held in the presence of the upper classes. It was of no use to be surprised at anything more. We went to find about three hundred gathered, and a Christian from Kobe, an Episcopalian, was making the first address. Then Kajiro spoke admirably for nearly an hour; then "the blue-eyed, red-haired barbarian" (that is what many call us) arose, and for an hour, which is the longest speech I ever made in my life, told them how idolatry stultifies the people who practice it. At the close, when I offered to give them copies of the ten commandments, they pressed forward so eagerly as to cause cries of pain from some children who were in danger of being trampled on."

"WHO IS GOD?"

"One elderly man came forward and said, 'You have told us about the *laws* of God, but who is this God? Where does he live? What is he like? Will you not kindly tell us some of these things?' So I spoke on the next evening before some four or five hundred on the Almighty, Omnipresent, Omniscient God, who loves the good, but hates the wicked. I never had better attention from any audience. When books were offered for sale, a large number came forward to buy. And when we went back to the hotel, our landlord came up to thank me for the two lectures. 'Some five years ago,' he said, 'a foreigner, with his wife and daughter, came to my branch hotel at Nara, led by a policeman. When they left they gave me a number of cards with this religion on them that you have been talking about. I have often read them, and showed them to friends, but never understood till to-night. I thank you again for your kindness in coming to tell us about the religion of Jesus.' 'I am

that foreigner,' I replied. At which he showed unusual delight, saying, 'I believe God has introduced us to each other.' We talked till it was late. May the old man never forget that night-talk. I learned before leaving that the police authorities had sent word to the Christians that they need not petition any more for each separate meeting, as they had been obliged to do, but that one petition for meetings at any time, and speeches from anybody, native or foreigner, would be granted on application. We need your prayers, if work is to go on in such a place, with such rapidity. Will the priests stir up the people against us? Will the people continue to listen? Will the priests reform their whole religion? We hardly know the future. But with the Bible selling so rapidly, and the spirit of inquiry pervading every class of society, there must be a gigantic movement of some kind or other before long."

THE PROGRESS IN JAPAN.

The foregoing letters give striking illustration of the increasing power of the gospel in several places. In the following letter, dated Okayama, October 25, Dr. Berry gives a general view of the situation and prospects. He says:—

"If there has been a lingering doubt in the minds of the most unbelieving of the applicability of the gospel to the wants of Japan, or of its power in restraining men in the license which follows the throwing off of idolatrous restraint and the taking on of the dangerous liberties of modern rationalism, that doubt must receive a sharp rebuke in the progress which Christianity is actually making here among all classes, the hold it has upon men in modifying their conduct in life, and the confident expectation of prominent men that it is to Christianity they must look for relief from the dangers of socialistic agitation already threatening the nation.

"When it is remembered that the oldest Protestant church in Japan is scarcely eight years old, and that the majority of the sixty-seven churches now organized have been established since 1877, it is saying much for the restraining and developing influences of the gospel that the

lives of these early church-members, surrounded as they are by unrestrained license of every sort, have been such as to lead many to look to Christianity for relief from the dangers now threatening the state. Indeed, so general has this feeling become in localities occupied by Christian workers as to have, not infrequently, amusing illustrations. Individuals are frequently found placing under Christian instruction those for whom they are responsible, their wives, children, employees, etc., while they, with a Pharisaic confidence in their own righteousness, turn aside to the enjoyment of lighter, and, to them, more agreeable pleasures. 'This Christian religion is a grand good thing for the country, and I must favor its spread among the people; but—well, I'm good enough without it, and am already rendering the country efficient service,' is the Pharisaic, semi-patriotic utterance of many in responsible positions in the Empire. Not more, however, can be expected of such. They have been the last to accept Christ as a *personal* Saviour in every land, and they will be the last to do so in this. It is something, however, that the progress of the Truth has already been such as to overcome their opposition, and to command, in its behalf, their respect and favor.

PREJUDICES WANING.

"This progress in the lessening prejudice to Christianity and the increasing willingness of prominent men to be known to favor it, was amusingly referred to by Imamura San, one of our prominent Christians, when, in referring to the attendance of the governor and mayor of Okayama Prefecture and City, respectively, at the recent organization of the church here, he said, 'At first nobody took any notice of us; at Hikone, the local government sent policemen who stood with their staves and covered heads during the entire services; at Okayama the governor comes with carriage and footman; next, perhaps, the Prime Minister, and finally the Mikado.'

"One thing, however, is certain; Christianity is advancing here as rapidly as is safe in the present foundation stage of the work, and I confidently believe that, by

the end of the present century, Japan will be known as a Christian country, and will take her place among the influences that shall operate in bringing the yet unconverted millions of Asia to a knowledge of the blessed gospel of Christ. O, what a glad, glorious hour for proud, impulsive, benighted, and suffering Japan !”

Micronesian Mission.

TAPITEUEA.

WE are again favored with letters from those on board the “Morning Star,” forwarded by a chance vessel from the Gilbert Islands. The previous tidings from the “Star,” given in the last *Herald*, were to August 26, and stated that on account of protracted calms and adverse currents, the vessel had been so delayed that she must return to Apaiang for water, and that it was doubtful whether she would be able to reach Tapiteuea. She has, however, succeeded in the attempt, and the following letter from Captain Bray is dated Tapiteuea, September 20 :—

“We got another full supply of water at Apaiang, and with Mr. and Mrs. Walkup as passengers, we sailed from there August 30, to make another trial to reach this island. We succeeded in this great undertaking, and anchored here September 17, after a passage of eighteen days, and sailing a distance of 1,236 miles to do it.

“Upon our arrival here we learned there had been a fight among the natives at the south end of the island. It seems the people living at the south end have for a month or more been drinking toddy, and keeping themselves in a quarrelsome condition. When the people of the northern end went down to gather cocoanuts from their own land, they were driven off and not allowed to go on shore. They then prepared clubs, etc. (having destroyed their own arms), and returned to the south end. The natives there were armed and met them, and for a short time there was desperate fighting, during which the toddy-drinkers were about annihilated. About two hundred of them, we are told by

Kapu, were killed, and ten natives from the north.

“Upon our arrival we were boarded by three traders, all full of abuse and accusations against the missionaries. We told them to meet us the next day at Kapu’s church, bring all their charges and witnesses to prove them, and we would investigate them. Accordingly we met and took up the charges one by one. Not one of the traders had a witness to prove a single charge. We praise the Lord that everything resulted favorably to Nalimu, and were most agreeably surprised to have it made very evident to us that, after all, this missionary is not far astray.

“That a great change has come to Tapiteuea is very evident. On Sunday morning Nalimu came with most of his people to Kapu’s station, and we all went on shore from the ‘Star.’ I assure you we had a good time. The church is 156 feet long, and 66 feet wide. There were between twelve and thirteen hundred natives present, and good order prevailed. Better attention will seldom be seen than was paid to all that was said by Mr. Walkup, Kapu, Nalimu, one of our sailors and myself.

“I never saw so much calico upon Tapiteuea before, and they have been eager to get that for trade, in preference to anything else. We found at Nalimu’s place another such church as Kapu’s, and both the Hawaiian missionaries have been teaching schools which have been well attended. We had the best singing I have heard in Micronesia. Mr. Bingham ought to rejoice in the springing up of the seed he has sown among these islands. The seed is God’s Word, and I feel confident that Mr. Bingham adopted the wisest course when he spent so much of his time in translating.

“The power of God has given these churches nearly seven hundred hopeful members. The loss of profits in the sale of guns, liquors, tobacco, etc., is so sensibly felt by the traders that Satan has led them to bring all the hatred of their natures to bear against the good work and workers.

“After we land Mr. Walkup and wife at Apaiang we shall be ready to start for Kusaie. To tell of the calms, currents,

and heat we have experienced since leaving Honolulu, three months ago, will convey no idea of the hard work we have had thus far. Whether the extreme heat has been the cause of the bursting of our cans of fresh meats and vegetables, or whether they were not properly sealed, we cannot tell, but such quantities of stores have already spoiled, and we have had passengers all the time, that we are already near the end of many necessary articles. There is no hope of returning to Apaiang from the west, and unless we can get a supply at Jaluij we shall probably not be able to return to Kusaie from Ponape. We expect to leave here this evening for Apaiang, but our time will have more than expired before we leave this group.

"We are all well on board, and more than ever rejoicing in the Lord."

A GLORIOUS WORK.

Mr. Walkup, who, it will be remembered, has just joined this mission, writes as follows from Tapiteuea:—

"Let me thank you, yes, a thousand times for helping us into this glorious work. We have been here now eight weeks, and know something of the work. We commenced keeping house at Apaiang on the first of August. When the 'Star' started around the group I remained with the women and children. The 'Star' returned in twenty-four days on her way to this island, and Mr. Taylor thought I had better accompany her. We were eighteen days coming not more than two hundred and fifty miles. On going on shore we found two tabernacles, one 156 × 66 feet, and the other 120 × 60 feet. There are nearly seven hundred Christians who brought a missionary contribution of mats and cord. Captain Bray and myself spoke to an audience that numbered, according to my estimate, 1,500 assembled on the Sabbath. This people had destroyed their instruments of war on last New Year's day, and are now listening to the Gospel of Peace. We praise God. Five young men, three of them married, are to go with us to Apaiang and better prepare themselves and their wives to persuade the natives 'to trust on the arm of the Lord.'"

Mission to Spain.

PROTESTANT BOOKSELLING ADVERTISED.

MR. T. L. GULICK writes from Zaragoza, November 3:—

"We are again in the midst of the festival of the Virgin of the Pillar. As usual we have our Bible-stand on the main street, and as usual the ecclesiastics are using every means to close it. *The Daily Catholic* (*El Diario Catolico*), of Zaragoza, publishes a flaming warning against us, in type double the size of that used in the rest of the paper, as follows:—

"Warning to Catholics.

"In the booth in front of No. 111, in the Coso, there are exposed for sale, with cynical shamelessness, Protestant books adorned with beautiful covers to attract attention, like gilded pills. We suppose our authorities are not aware of this illicit traffic which is being carried on in violation of the existing laws and to the most terrible detriment of the public morals. We trust they will make haste to remove the scandal by closing the afore-mentioned booth which offends the Catholic sentiments and faith of the city of the Virgin of the Pillar."

"Yesterday the chief of the police came to see me and told me that the cardinal and others had been laboring with the governor on the subject, and asked me to lend him, for the information of the governor, a document I have from Señor Calderon Collantes, Minister of the Interior, authorizing our selling in just such places. I willingly lent him the document, and at the same time had a friendly talk with him on the subject of religion, and gave him several tracts which he promised to read, some of which he will doubtless show to the Governor. It is more than two weeks since the *Diario Catolico* gave us its excellent advertisement. The Bible-stand has been thronged, and the authorities have given us no trouble."

A PERSECUTED STUDENT.

"About two weeks ago a boy seventeen years old came to the stand and com-

menced to read the books. He had no money, but showed so much interest the colporter invited him inside the booth, that he might sit down and read. He found that the poor boy was foot-sore and tired, and that he slept the night before on the ground outside the city in the open air, though it was very cold. On further inquiry the boy told him he had been a student in the Theological Seminary for priests in Seguenza, a hundred miles from here; that he had got hold of a Bible and some tracts; that for reading and defending them his professors had denounced him to his parents, expelled him from the seminary, and excommunicated him from the church, with curses and maledictions.

"When he went home his parents shut the door in his face, telling him they would have no Jew nor heretic in their house. He went to an uncle's for the night, and the next day went back hoping to be received, but was driven off as before. He then started for Zaragoza, and walked all night till he could walk no longer. Some charitable travelers saw him at a railroad station, and gave him a ticket to Zaragoza. The next night he slept on the ground. Four young men in our church became much interested in him. They went together to a quiet place by the river-side, and read with him and explained various passages of Scripture, and then they all prayed for him, and he prayed for himself. Our good Bible woman, the wife of the colporter, shed tears when she heard he had slept on the ground, and immediately invited him to make his home with them. He did so, but his feet were so swollen that he could not get his shoes off the first night.

"While he stayed there — about ten days — he came every day to our morning prayers. As he seemed to be a promising young man, seeking the light, I was hoping that Providence might open the way for him to stay with us. But it was necessary for him to write to his parents, asking for clothes and for his personal 'cedula,' a document which the government requires every individual to have. They replied ordering him either to return to the seminary or to go into the service of a commercial house in Zaragoza

with which they are acquainted. He chose the latter, and he has not been permitted to come to see us but once, in order to get some of his things, since he went there!

"At our last communion in Zaragoza, Sabbath before last, we received five young women and the mother of one of them. We trust that they will run well, but they need *much* grace, for the young here are beset by the most evil influences. We ask prayers for these young Christians."

Western Turkey Mission.

AMASIA.

MR. TRACY, of Marsovan, having spent the last winter in Amasia, found the experiment so profitable that it was deemed best for him to remove there for this winter also. Writing November 16, he speaks thus of the situation at Amasia: —

"We are occupying a house built by good Mr. Metz, of Freiburg, Baden, who sent a colony of manufacturers here a score of years ago. His object was evangelistic as well as commercial, and this house was built as the 'Missionhaus.' A school and Sabbath services were sustained in it for some years. May it yet serve the good end of its benevolent builder, who has entered into rest. The neighbors about our dwelling are of a low, bad class, though this ought to be the best part of the city for residences, and will be some day. The outlook is most picturesque. We look down on the rapid Iris, and up to the lofty citadel of Mithridates, on the ragged cliffs that crowd upon this fascinating meeting-place of gorges. There are not many places in Asia Minor equal to this in natural beauty and grandeur. On the flat at our feet are the factories signaling the march of improvement, many flouring mills, a steam-match factory, turning out millions of matches in a day, and now the steam loom, newly astonishing this gorge with the clang of its shuttles. We look up the valley that leads to Marsovan three miles, but the vineyards and gardens of Amasia extend four miles farther in that

direction; we look out between the mountains to the left over the city upon those vineyards and gardens, a distance of four miles, but they extend eight miles farther in that direction; down this valley to our right, whither journeys the Iris, they extend full twelve miles. Caravan loads of apples go from here as far as Aleppo, and Amasia prunes find their way to Europe, and, perhaps, to America. I don't know what this region might be with skillful cultivation."

VISIT TO ZILLE.

"As soon as settled here I took occasion to visit Zille, where I spent two or three days, and was sorry to find the brethren feeble and discouraged. As a specimen of their pecuniary condition I will state the circumstances of one brother named John. He is a man of business, his capital, including his whole earthly means of livelihood, is equal to \$40; of this, \$16.50 is in the shape of a donkey with which he peddles in the scattered villages. By taking wheat, eggs, fowls, etc., instead of money, he manages to get a living for his family. He is a good man, preaching the gospel as he can. Another brother, Mr. Resurrection, has a shop in town, with a capital of almost \$100, from which he has to slice a little yearly to make ends meet. Another, Stephen, has a capital consisting of a pair of hands. A fourth has a little shop of nick-nacks, and makes a few pennies. Two or three others are a little more comfortable, but there are only nine in all, now that two, and they the most able, have left the place, and two others have turned their backs on Christ. This poor little band felt that they were not able to raise more than \$28 a year for the gospel work, and who says they are? Go all ye churches of Christ and do as well as that and ye will get no rebukes from me.

"Some weeks ago a young man, a graduate of Robert College, returning to his home in the interior, arrived at Zille a corpse, pierced with seven bullets. He was buried by the Armenians, to which nation he belonged. The robbers were found in a mill, one of them was shot while resisting, and the rest were caught.

The young man had been invited by a pasha to accompany him on this part of the journey, but he said, 'I am ashamed to ride with the pasha on such an old-looking saddle as this which I have. I will not go.' So he went with no attendant guards, bearing nearly a thousand dollars' worth of presents to his intended, and gifts for friends, for he was rich. The journey was nearly done, but it met with this sad end."

REMINISCENCES OF A DEPARTED MISSIONARY.

Rev. Mr. Ball, to whom Mr. Tracy refers below, was a missionary of the Board in Turkey from 1853 to 1870, having been located at Cesarea, Yozgat, and Adrianople. Mr. Tracy says of him:—

"Of late I have repeatedly come upon the tracks of a former missionary, and they are deep tracks. I am constrained to express my conviction that some of our predecessors were grander men than we younger missionaries are. Mr. Ball was, undoubtedly, a peculiar character. I am told he was never known to smile. A thunder-cloud had not more terrors than he, nor more concealed blessings. His voice alone was mightier than a dozen policemen. He was a righteous man, and everybody knew it. No other fear than the fear of God ever entered his heart. Some missionary has said that all the windows needed to be opened at Annual Meeting to let out his rebukes. Pashas were awed before him. Once in making his first call on one of these dignitaries, in days when, much more than now, it was rash and dangerous to speak disparagingly of the founder of Islam, the pasha remarked at the beginning of their conversation, 'Effendi, they say these Protestants do not believe in the prophets. Is it really so?' Stung to the quick by the impolite assault, Mr. Ball rose like a giant, and replied in thunderous tones, 'The Protestants believe in the prophets because they are from God; in Mohammed they do not believe, because he is not of God!' The people and all present were dumbfounded with the daring and tremendous utterance, yet this pasha afterwards became his friend.

"Yet this stern reprovcr was the tenderest of men. He was compassionate and loving at heart, ready to undergo any suffering for others' good, and deny himself to any extent to relieve human woe. The needy found in him a friend, the sorrowful a comforter. His piety was exceedingly deep, though melancholy; his force as a preacher, great. His manner of life was too ascetic for health or long life; his table so simple that the cook had little to do. He was unpopular, and yet mighty.

"Our Protestant brethren who knew much of him will spend hours in talking of him and repeating his words. Students from Bebek Seminary quote the sermon he preached to them at the time when a class graduated, the text being, 'For the love of Christ constraineth us.' He made raking utterances, yet no one could object because all knew his sincere and self-denying spirit. His very words and tones are quoted, and their power is acting still. The helper with whom I visited in Zille has *sixty letters* of Mr. Ball's, written to himself, full of rebukes and loving counsels, profitable admonitions and sympathetic words. He reads them over and over, and will as long as his eyes see. I wonder if we younger, and, as we may conceitedly suppose, more symmetrical characters are making any approach to such lasting impressions. God forbid that we should try to be other than what we are made to be, but would to God we were ten times more forcible in our own line."

Eastern Turkey Mission.

THE GOSPEL IN RUSSIA.

MR. ROBERT CHAMBERS, of Erzroom, reports some remarkable facts brought to view in a visit paid by himself and Mr. Cole, in October last, to the region about Kars. The missionaries were warmly welcomed, but for obvious reasons only general statements are here given. Mr. Chambers says :—

"Our right to labor, even in that part of Russia occupied by our missionary force before the war, has not been formally recognized by the new government, in fact,

we seem to be watched quite jealously, and our people, notably at Kars, have been warned to have nothing to do with us, though any opposition we have met with seemed to proceed more from the fanaticism, self-importance, and deficient information of local officials than from any direct notice of our work by the central authorities. On entering Russian territory we were very closely questioned, and during our first night there we were strictly guarded by seven soldiers who allowed no one, except a couple of men who came under the guise of friendship to cross-question us, to speak to us. The soldiers assured all comers that 'these honorables did not wish to be disturbed.' Our arms also were taken from us, but restored in the morning, when we were permitted to pursue our way in peace.

"During our visit the governor was absent, and his deputy, whom we saw, was very cordial. We made final arrangements about our school, which, according to a letter from the teacher, received yesterday, has at last been opened.

"We departed somewhat from the ordinary methods of the Mission in organizing a church at Kars and receiving members from the neighboring villages, without the prospect of being able to find a pastor for the church, and without any pledge on their part looking toward self-support. But we had not the heart longer to keep from them the privilege so earnestly desired and richly enjoyed, of obeying their Saviour's injunction: 'This do in remembrance of me.' Another reason for our action is the necessity of our being able to point to an organized community in our appeals to government for liberty of worship and freedom of action. And now necessity is laid upon us. We *must* find a pastor for our Russian flock."

PROTESTANT INFLUENCE.

From Kars Messrs. Chambers and Cole went quietly to several towns where the brethren gathered to meet them, and showed unmistakably their Christian zeal and fidelity. In one village without pastor, teacher, or church, they found a goodly number who had not neglected the assembling of themselves together. Mr. Chambers says :—

"The story has been told of the catechism from which the light spread in this region. The catechism was placed in the hand of a devoted Armenian by a Bitlis Vartabed, who had visited London about thirty years ago. After a remarkably useful career it was burned, though afterward replaced by our Erzroom bookseller. Thirteen years ago the faithful catechism was reënforced by a Bible, which an Armenian, who had procured it at Harpoot, sold at Samoghar for eight and one half roubles, or more than four times its price. It was a great prize to the few persuaded villagers who in fear and trembling secretly conveyed it from house to house and from village to village. How our hearts glowed as we handled the well-thumbed and battered old volume, whose presence as a silent witness at our communion service on the Sabbath, seemed to intensify the spirit of devotion and open our ears anew to the declaration of the Saviour, 'For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.'

"Several interesting instances showing the influence and reputation of Protestants came under our notice. Stopping at a village to rest and feed our horses, we were discussed by a curious group. One wiser than the rest said, 'I know who they are. They are Protestants. They do not lie or steal.'

"At another place a field was in dispute. We shared our quarters with the judge who had come to try the case. During the trial an Armenian was rebuked for lying, and answered indignantly: 'Am I a *Protestant* that I should not lie?'"

EFFECTS OF FAMINE. PERSECUTION.

Dr. Barnum, of Harpoot, writes under date of October 29:—

"The Christian public of America and England contributed very liberally last winter and spring for the relief of sufferers from the famine. Many lives were thereby saved, although the actual suffering and the number of deaths are fearful to contemplate. Before the late harvest the general expectation was that after the

harvest grain would be plenty and cheap, but this expectation has not been realized, and we think that the note of alarm ought to be sounded at once. The present prospect is that the amount of suffering during the coming winter will be greater than it was last winter. There is probably grain enough in the country to support the people, but last year's stock is exhausted, and the crop of the present year being everywhere below the average, prices are considerably higher than last year, and the area of high prices this year takes in almost the whole land, while last year it was limited. Last year our local Protestant communities did a great deal for the relief of the poor about them, but this year many who have dispensed charity will now be obliged to receive aid for themselves. In short the letters which reach us from all parts of our own field, and, in fact, from all parts of this Mission, present a very gloomy prospect for the coming months.

"The exigencies of the work are such in many places that despite the harder times of the present year an unusual amount of building has been undertaken. In seventeen out-stations expenses of this kind have been incurred to a greater or less extent, during the present year, although in some places old buildings have been purchased and fitted up as temporary places of worship. The building of chapels has been commenced in the Koordistan district. The last letters from Pastor Kavmé, of Redwan, say that obstacles are being put in the way of all these buildings. This is a common, I may say, an almost universal, experience. From Redwan and Hanuk petitions have been handed in to the governor of the district saying that the Protestants are building churches without a Firman from the Sultan authorizing them. In Tul, when the building was nearly completed, the Koords from the surrounding neighborhood, excited by some fanatical Sheikhs, had assembled with the intention of tearing the chapel down. They also beat the preacher, and one of them raised his gun to shoot him, but was prevented by the prompt intervention of the preacher's friends. The Protestants at once appealed to a power-

ful Koordish chief in a neighboring village, and he arrived just in time to save the chapel. Pastor Kavmé was still in doubt as to the issue. The surprising thing about all this opposition is that it should arise in a district where Protestant charity was so freely administered, a few months ago, that compared with neighboring districts, very few persons died from hunger. I am glad to say, however, that the opposition is not general, and that very few nominal Christians have any share in it, except the Papists."

Ceylon Mission.

MANEPY.

MR. LEITCH, who, with his sisters, joined the Ceylon mission last year, writes from their station, Manepy, October 15:—

"Eight months have passed since our landing in Jaffna, and four weeks since our coming to Manepy. Coming here as strangers, with impartial eyes, we have been on the whole very much encouraged by what we have seen of the Christians and the Christian work carried on here. There are in this field two churches, one native pastor, one licensed preacher, two catechists, two Bible women, and one hundred and four church members. There are six Sabbath-schools, with thirty-seven teachers, and a total average attendance at present of over four hundred scholars.

"On the Sabbath sixteen different services are held, including Sabbath-schools, in different parts of this field. The total attendance at these services averages over seven hundred people.

"During the week the regular church prayer-meetings are held, and in the different villages other evening meetings, especially in the part of each month when we have moonlight. The Christians manifest a willingness to work, and a genuine earnestness which is encouraging. If they have a little direction they are willing to follow. Sabbath before last, when the station Sabbath-school was reorganized, our call for teachers was cheerfully responded to. And now could you look in upon our school, which has increased from

eighty-seven to one hundred and ninety within the last three weeks, graded and arranged in sixteen classes, you might forget that this was a strange land, and imagine yourself in America. We had our new tent, which we have lately received from Madras, set up for the first time on last Tuesday at Navaly. Over two hundred persons were present. My sisters and I spoke on the subject of salvation by Christ, each followed by a native helper, and a verse of a hymn bearing on the subject. The people listened attentively throughout, and we hope that this meeting may be the type of many more such meetings to come."

THE INFLUENCE OF WOMAN.

Mr. W.W. Howland writes from Oodoo-ville, October 9:—

"The interest among the women is in advance of that of the men, and the thought comes, that as the women have been and are the great power in idolatry, so it may be that the people are to be converted to Christ by the influence of the women. It is a noticeable fact that where Christian women are married to heathen husbands, generally the influence in the household is Christian, though of course in a less degree than where both parents are Christians. Still the children usually receive a Christian training, and grow up as Christians. Whereas, when a Christian man takes a heathen wife, he usually loses his Christian character, and the influences of the household are on the side of heathenism. This difference arises partly from the fact that a Christian woman's marriage to a heathen is usually against her wish, she being pressed into it by her parents and relatives, whereas the young man who takes a heathen wife is usually influenced by dowry or caste. In addition to this is the well-known fact that woman everywhere is devout, and her faith firm and unyielding. When a young man takes an educated Christian wife, we feel that he is anchored and comparatively safe, and we hesitate to put a man into any responsible situation in mission work till he is thus settled.

"You can understand why we rejoice much in the prosperity of our Female

Boarding Schools, and our gratitude for the generous appropriation for a building worthy of an object so noble and vital to the establishment of Christ's kingdom here. It will remain for generations a fit monument to the elevating and ennobling influences of the gospel in awakening in the hearts of the Christian women of America such love for their sisters in this far-off land."

MANY HEATHEN STILL.

"In our letters we are inclined to mention only the encouraging facts, and there is danger of a too favorable impression being made as to the progress of the work. A letter received from America not long since by one of our number inquired if we often met with a heathen here now! It is sad, very sad, as I go from station to station and from village to village to meet one after another, and company after company, all heathen, none but heathen, rarely relieved by a lone Christian, all going the downward road, yet many knowing the true way. I meet a man, and after the salutations and passing inquiries and remarks, I ask, 'Did you study in the mission school when young?' 'Yes.' 'You can read then?' 'Yes.' 'And you studied the Bible? Don't you think that is true, and shows us the right way?' 'Yes, that is a good way.' 'But do you walk in it?' 'No, I have to work for a living, and do as the others do.' If I then try to bring the truth home to his heart, and awaken a sense of sin and of danger, he will try to turn the conversation, and finally I leave him with a tract, doubtful whether any serious impression has been made. And this is the state of many, I might almost say of multitudes.

"In a heathen newspaper recently started in Jaffna town there was lately an appeal to the people of one of our villages, about a mile distant, to come forward to support a school in the influence of Hinduism. The names of twenty-seven prominent men, government officials, and others living in the village, were given, who should aid such an enterprise, and thus 'drive out the Christian devils,' as they express it. We have a large boys' school there, and a nice large school for girls.

It is their object to break up these schools. We think they will not succeed. The appeal is a testimony to the real value of our schools.

"We feel it a privilege to work on amid encouragements and discouragements, resting upon the promises of God rather than upon what we see."

VISITING THE PEOPLE.

Mr. R. C. Hastings, of Batticotta, reports some missionary work done by himself and the theological students. He says:—

"Soon after the close of the college year in June last, in company with the members of the theological class, I spent twelve days in touring among the islands. The first island we visited was Pungertive, where we found the people expecting us. We took up our headquarters at the church, and went from there two by two, every morning and afternoon, to the homes of the people. In this way almost every house on the island was visited. We held several evening meetings with an average attendance of about seventy.

"At Ninatere went from one end of the island to the other during the day. The island is but about two and one-half miles long, and one and one half miles wide. We called at many of the houses and talked with the people, finding no great opposition anywhere. We visited the celebrated cobra temple, and saw the immense image of a cobra with five heads. The annual festival of this temple is held during the month of August, and persons from all parts of the Jaffna peninsula, as well as some from the interior of the island, attend. The cobra is of course held sacred, and although there are many in the island the people will not suffer them to be killed.

"We spent several days of labor in Valany. Here less interest was manifested by the people, though the average attendance at the evening meetings was larger than at Pungertive. In our house to house visitation we met with one or two disciples of a famous Sivite teacher who died not long ago at Jaffna. They seemed well informed on some parts of the Bible, but were very bitter in their de-

nunciations of Christianity. We met with two or three very interesting cases of persons who were apparently trying to lead Christian lives, but who were kept by one reason or another from making a public

profession of their faith. On the whole we met with more of encouragement than of discouragement, and returned home rejoicing that we had been permitted to labor for our Lord and Master."

GLEANINGS FROM LETTERS.

Josiah Tyler, Umsunduzi, Zulu Mission.—What pleased us most at Mapumulo were the signs of progress in civilization and Christianity, visible on all sides. On our way to this Christian village, we had passed by a company of three hundred or more unclad heathen men and women, engaged in a marriage dance, apparently without one serious thought or desire, and it was truly refreshing a little further on, and in the midst of heathen kraals, to meet a company of well-clad and intelligent Christian natives who greeted us with joy, and seemed to appreciate the religious services which followed. In regard to the work generally, I will add, we have good congregations on the Sabbath, some are pondering the truth, but with deep regret we have to say, very few are willing to abandon polygamy, beer drinking, and other soul-destroying customs, for the gospel.

Lewis Bond, Jr., Philippopolis, European Turkey Mission.—Passing through Plevna we were interested in examining the old fortifications of Osman Pasha and the monuments erected by the victorious Russians. At Sophia, the capital, we were most interested by seeing school-boys going home with our large Slavic and Bulgarian Testaments, among their school-books. The city itself is not at all attractive, and the attempt to transform the old Turkish konak into a palace for the prince looks like a failure. The bookstore of the Bulgarian Evangelical Society, located here, is in a good locality, and sales are encouraging. We regret that our friends there have no suitable place for preaching purposes. Politically everything is quiet here. The Bulgarians appear to have abandoned the idea of fighting for the union of the province with the principality. The sale of books, but

especially of Bibles, is very large, both here and in Bulgaria, and from this fact we take great encouragement.

Miss Sophia Crawford, Monastir, European Turkey.—You would be glad to see the people at our Protestant services, each with Bible in hand, expecting the minister to kindly wait till the exact place shall be found, as though satiated with their years of Turkish oppression and senseless "chants" in an unknown tongue. Now the question comes from them (not what does this *man* or that *man* say), "What does the Bible say as to these things?" All of the pupils seem intelligent, needing only to be trained. We have not as many boarders as we hope to have, now we can offer them a home. There is certainly *one* who has been benefited by these few months in Macedonia. No one longing to bring souls to Jesus could see the newly awakened hunger for God's Word, without feeling awakened to new zeal. Since we have a larger room for Divine Service I notice so many new faces, and also notice that we wait a little longer for new ones to *find* the lesson and text. A few need Greek Bibles, or Wallachian, but the greater part Bulgarian.

C. C. Tracy, Marsovan, Western Turkey.—We learn that since the Jesuits are to have no rest in France, or even Spain, they are flocking to Turkey. Poor Turkey! how can she bear another woe of this description! I learn that two hundred of them have arrived at Constantinople. They are showing themselves somewhat about here, and trying to get schools under way. The gospel is acquiring momentum here. The Marsovan Missionary society has got a new impetus. There are 106 full paying members (yearly dues a dollar and a half each), and besides these there are many who pay less sums.

It is hoped that \$200, at least, will be raised the coming year, enough to support a helper in the field they have chosen. We don't know what the political status is, except that it is critical. Let all Christians pray for us without ceasing, for we are under a dark cloud.

Richard Winsor, Siroor, Mahratta Mission.—I wrote you of the interest at Ranganjav, and of my bringing away the gods from the Mahars. While wondering what would come of all this, a messenger came in haste early one morning with a note from the teacher, saying that a violent persecution had begun, and that the Patil with others had closed the school by threats of violence to the Mahars and to the teacher. I assembled the Mahars, took their testimony, and reported the matter to the collector. The Patil and the assistant-collector came to Siroor. The people, sixteen Mahars, and the Patil's party, were summoned. I sat beside the collector in the examination of witnesses, and he was so fully convinced of the evil done that he dismissed the Patil and another officer on the spot. They were sent to Poona, and are awaiting further trial for their attempt to enter false prosecution against me.

Mrs. M. E. Bissell, Ahmednuggur, Mahratta Mission.—Eight pupils from the Girls' Boarding School were received into the church in February, and five more in October. Our prayer meetings have been very pleasant seasons. The contributions of the girls towards the support of the pastor have been made up of handfuls of grain taken from their daily allowance. These gifts are given voluntary. Two girls have constituted themselves "collectors of tithes," and every Saturday they go about among the school-girls to gather the grain, or to receive the money which some who are living at home find it more convenient to give.

J. E. Chandler, Pulney, Madura Mission.—Most of the children in our orphanage are from the high castes, and there is a very marked difference between their mental state and general bearing and that of the children of the lower castes from which nearly all of our Christians come. Centuries upon centuries of crush-

ing poverty, ignorance, and oppression, have left the most indelible marks upon the physical, mental, and moral condition of these low caste people. And I feel confident that from our orphanage there is growing up a class of boys and girls that, if truly converted, will furnish us with better mission agents than those we are now employing. We have in the mission now many who are from the ranks of caste people, and who are doing a good work, and some from the lower castes are also very valuable laborers.

Samuel W. Howland, Odoopity, Ceylon Mission.—Last week Sunday a notice was posted on a tree in front of the Mission premises, saying that now that the new Sivite paper, *The Rising Sun*, had appeared, Christianity would be shown up, and Christians might as well give in at once. Recently three villages were thoroughly visited, and large meetings held, especially evenings, two hundred or three hundred coming together, and listening very attentively. The helpers seemed to think that the interest shown by the people was something very wonderful, and the people themselves said they never saw the like before. Some eight or ten who have hitherto stood as heathen, promised to become Christians at once, and to begin praying to Christ. We are hopeful of all of them, although as some of them do not attend Sabbath services regularly, we cannot yet count them on the Lord's side. We certainly were much encouraged, and wished that we were able to stay longer.

J. E. Walker, Foochow.—Dr. Osgood's work as a medical missionary brought to him a double share of the physical ills of our life here. He had to see and smell and handle more filth in one day than a preacher would in a week, and also come into much closer contact with it. I once remarked to a native helper that \$10,000 could not hire a physician to do what Dr. Osgood had done. "Ten thousand!" he replied. "No, indeed, nor several tens! Why, all his patients are persons whose cases have been given up by our native doctors." Of late years he has been able to leave many of the details to trusty assistants, but still his own

daily supervision was needed. If you had gone into his hospital you would have found in the first ward ulcers, in the second, *ulcers*; in the third, *ULCERS*; ulcers deep and foul, with tumors and wounds for variety. Though the building is admirably constructed for ventilation, the odor of ulcers is all-pervasive. It has been a grand illustration of Christianity to have skill that could command thousands of dollars freely given for healing the most repulsive diseases. In addition to his work as a physician, he added much labor as a Christian evangelist.

Henry Blodgett, D. D., Peking, North China.—Very important negotiations are now going on between the Russians and the Chinese, but we know almost nothing in relation to their nature or progress. It has seemed best to pursue our mission work, both in the city and in the country, with very little regard to rumors of war. The Chinese government is about to have telegraphic wires laid between Peking and Shanghai. The necessities of their for-

eign relations compel them to take this step. Other similar works cannot long be delayed.

Miss Anna T. Davis, Kobe, Japan.—In Miss Dudley's Bible class is a most attractive young woman, who was driven from her father-in-law's house, forsaken of her husband, obliged to leave her two beautiful children, one a little babe, in the heathen home, all because she became a Christian. Yet she rejoices in the love of Jesus. She is preparing for Christian work among the women. Think you that her work will not be more fruitful by reason of this great trial of her life. In this same heathen home is her sister-in-law, suffering daily persecutions. Her parents will not send her away, for then we would take her and support her in the school. Such cases, I suppose, are now comparatively rare in Japan, but again and again our sympathies are drawn out to the fullest, because this people have erred from the ways of the Lord and have done wickedly.

MISSIONS OF OTHER BOARDS.

FOREIGN MISSIONS OF THE AMERICAN PRESBYTERIAN CHURCH.

THE following table gives the fields occupied by the American Presbyterian Missionary Board, and the forces at work on May 1st, 1880. The total receipts of the Board for the year 1879-80, were \$585,844.82 of which \$176,096.88 came from various auxiliary Womens' societies.

MISSIONS.	Stations.	AMERICAN MISSIONARIES.			NATIVE HELPERS.			Scholars.
		Ordained.	Lay.	Female.	Ordained.	Lay.	Communicants.	
Indian Tribes	19	11	—	23	7	14	1,048	506
Mexico	1	7	—	11	11	12	3,907	586
South America	4	11	—	15	4	17	1,089	511
Africa	16	7	4	14	2	29	601	244
India	12	30	—	48	14	157	971	7,798
Siam	4	7	1	14	—	14	206	346
China	9	22	2	32	16	102	1,784	1,096
Japan	3	6	2	12	4	8	739	345
Persia	4	8	1	16	21	165	1,321	1,909
Syria	5	14	1	21	4	139	810	4,260
Chinese in California	2	2	—	3	—	6	131	190
	79	125	11	209	83	663	12,607	17,791

FOREIGN MISSIONS OF THE REFORMED (DUTCH) CHURCH IN AMERICA.

The Board of Missions of this church reports receipts for the year 1879-80, amounting to \$74,279. The general summary, made up to May last, gives the following items concerning the three fields in which its missions are prosecuted :—

	China.	India.	Japan.	Total.
Stations	1	10	3	14
Out-stations	18	77	6	101
Missionaries	4	5	7	16
Assistant Missionaries	6	6	9	21
Churches	7	21	7	35
Communicants	686	1,286	369	2,341
Native Ministers and Catechists	16	21	12	49

PROTESTANT MISSIONS OF JAPAN FOR THE YEAR 1879.

The following table, showing the work of all Protestant Missionary Societies in Japan, was prepared for the Japanese Evangelical Alliance, and was issued in the report of the last meeting of the Alliance. It must be remembered that changes occur rapidly in that Empire, and that the past year has been one of marked progress. It is believed that there are now not less than 3,500 professed Christians in Japan. Later statistics of the work of our own Board in Japan may be found in the table in the January number of the *Missionary Herald*.

NAME OF MISSION.	Year of Commencement.	Male Missionaries.	Female Missionaries.	Total Missionaries.	Stations.	Out-stations.	Organized Churches.	Baptized Adult Converts.	Theological Students.	Ordained Native Pastors.
American Presbyterian Mission . . .	1859	8	5	13	3	4	11	679	8	4
Reformed Church in America . . .	1859	7	3	10	3	6	6	307	6	4
American Board of C. F. M. . . .	1869	17	12	29	5	12	14	434	40	6
American Protestant Episcopal Church	1859	6	2	8	2	—	—	—	—	—
American Baptist Mission	1860	4	3	7	3	5	2	72	—	1
American Methodist Episcopal Church	1873	8	6	14	4	20	12	447	20	1
Woman's Union Missionary Society .	1871	—	4	4	1	—	—	—	—	—
Evangelical Association of North America	1876	2	1	3	2	—	1	15	—	—
Reformed Church in the United States	1879	1	—	1	1	—	—	—	—	—
Cumberland Presbyterian Mission . .	1877	2	—	2	1	—	—	—	—	—
Church Missionary Society	1869	8	1	9	5	10	6	190	—	—
Canada Methodist Mission	1873	3	—	3	2	2	4	225	5	—
Society for the Propagation of the Gospel	1873	5	2	7	2	6	5	208	3	—
Edinburgh Medical Mission	1874	1	—	1	1	8	1	31	—	—
United Presbyterian Church of Scotland	1874	4	1	5	1	3	2	86	5	—
English Baptist Missionary Society . .	1878	1	—	1	1	—	—	7	—	—
Totals		77	40	117	36	76	64	2,701	87	16

THE ENGLISH WESLEYAN MISSIONARY SOCIETY.

The missions under the care of this society embrace stations in Europe, India, China, South and West Africa, and the West Indies. It reports, May 1, 1880:—

Principal Stations, called Circuits	429
Chapels and other preaching places	2,531
Missionaries and Assistant Missionaries	457
Other Agents under pay	1,923
Unpaid Agents, as Sabbath-school Teachers	7,959
Accredited Church Members	86,770
On probation for Membership	10,639
Scholars	92,924

The total receipts during the previous financial year were \$827,490.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

This organization reports the employment of twenty-eight ordained and twenty-three unordained missionaries, besides eighty-five other helpers. It has stations in most of the large cities of Europe, and extends its operations to Turkey, Syria, Egypt, and Abyssinia. Its receipts for the year ending May, 1880, amounted to \$176,018.

THE UNITED BRETHREN (MORAVIANS).

The *Periodical Accounts* of the United Brethren gives the following statement of their work among the heathen. The table below indicates the fields occupied, the forces engaged, and the success attained so far as this can be measured by membership in the church.

MISSION PROVINCES.	Stations.	Missionary Agents.	Native Ministers and Assistants.	Native Helpers and Occasional Assistants.	Communicants.	Baptized Adults.	Candidates, New People, etc.
Greenland	6	23	—	61	783	109	199
Labrador	6	39	—	48	462	206	152
North America	4	9	—	12	124	48	6
St. Thomas and St. Jan	5	7	1	55	1,257	239	81
St. Croix	3	3	1	59	1,088	199	31
Jamaica	14	24	4	261	5,418	3,517	300
Antigua	8	11	6	145	2,943	1,395	326
St. Kitts	4	6	4	78	1,474	915	182
Barbados	4	4	2	68	1,355	402	66
Tobago	3	4	2	60	1,041	348	55
Demerara	2	—	4	2	19	26	—
Mosquito Coast	6	12	4	14	242	212	108
Surinam	15	68	—	349	5,600	527	4,698
South Africa, West	7	39	3	215	2,049	533	2,019
South Africa, East	8	20	2	58	539	174	698
Australia	2	6	—	—	30	2	42
Tibet	2	6	—	—	15	4	—
	99	291	33	1,485	24,439	13,856	8,963

The total receipts for the Missions of the United Brethren for 1879 were \$91,715. It is a notable fact that somewhat more than one third of this amount (\$31,720) came not from the Moravians themselves but from societies and friends in other Christian Churches.

MISCELLANY.

THE INFLUENCE OF THE BIBLE.

The following extract is taken from the address of Rev. Dr. R. S. Storrs at the Wycliffe Semi Millennial Celebration in New York. What the Bible in the common tongue did for England, that it can do, and is doing, in those lands to which the missionaries of Christ are bearing the Word of life.

"How vast the impression produced by the version which thus burst into use, not on language but on life, in the whole sphere of moral, social, spiritual, even political experience, who shall declare ! To the England of his time, confused, darkened, with dim outlook over this world or the next, the Lutterworth Rector brought the superlative educational force. He opened before it, through the Bible, long avenues of history. He made it familiar with the most enchanting and quickening sketches of personal character ever penciled. He carried it to distant lands and peoples — further than crusaders had gone with Richard ; further than Alfred's messengers had wandered. It saw again the 'City of Palms' in sudden ruin, and heard the echoes of cymbal and shawm from the earliest temple. The grandest poetry became its possession ; the sovereign law, on which the blaze of Sinai shone, or which glowed with serener light of Divinity on the Mount of Beatitudes. Inspired minds came out of the past — Moses, David, Isaiah, John, the man of Idumea, the man of Tarsus — to teach by this version the long-desiring English mind. It gave peasants the privilege of those who had heard Elijah's voice ; of those who had seen the heaven opened by the River of Chebar ; of those who had gathered before the 'temples made with hands' which crowned the Acropolis. They looked into the faces of apostles and martyrs, of seers and kings, and walked with Abraham in the morning of time. They stood face to face amid these pages with One higher than all, and the kingliest life ever lived on the earth became near and supreme to the souls which had known no temper in rank save

that of disdain, no touch of power which did not oppress. Not only again, in lucid column, the pillar of fire marshaled God's hosts : not only again were waters divided and fountains made to gush from the rocks — angelic songs were heard once more above the darkened earthly hills. Again, as aforetime, the Lord of Glory walked as a brother from Nazareth and from Bethany, strewing miracles in his path, yet leading the timid to the Mount which burned with peaceful splendor, showing the penitent his cross, walking with mourners to the tomb. From the paradise of the past to the paradise above the vast vision stretched, and gates of pearl were brightly opened above the near and murky skies. The thoughts of men were carried up on the thoughts of God, now first articulate to them. The lowly English roof was lifted to take in heights beyond the stars. Creation, Providence, Redemption appeared ; harmonious with each other and luminous with Eternal Wisdom ; a light shot forward on the history of the world, a brighter light on the vast and immortal experience of the soul, the bands of darkness broke apart, and the universe was effulgent with the luster of Christ."



THE SERVICE OF MISSIONARY BOARDS.

[From a sermon by Rev. Owen Street, Lowell, Mass.]

The question how we can go into all the world is answered. The king's great highway is cast up. It passes directly by your door and mine. The communication is prompt and sure ; it is almost telegraphic. We can put our work into the field at almost any point without delay. China telegraphs to San Francisco by way of London and New York. Circuitous but prompt. More prompt is the communication by way of heaven. If the Lord's ear is not heavy that it cannot hear, no more is his arm shortened that it cannot save. His arm is not shortened, that he cannot touch any part of the world a good deal quicker than we can say the word. And he has given us an

arm by which we can move the forces of Christian benevolence thousands of miles away almost with the rapidity of thought. A man writes his check for a thousand dollars to relieve the sufferers by famine in far off Persia, or Turkey, or China. It will be long before the supplies that that thousand dollars would buy in our markets can get to the starving villages. Before that time many will die, and the dark crisis may be nearly over. But a financial history of more than half a century has given our Board of Missions a credit that is good, not only for a thousand dollars, but for fifty thousand in almost any city of the world. At the tick of the telegraph, that thousand dollars can begin its work of saving human life, in either of those distant lands. And this very work of Christian benevolence has already begun to dissolve old prejudices and unlock whole provinces, and open the door to an incoming gospel — preparing, like John the Baptist, the way of the Lord. We go into other lands with the glorious gospel by sending it. We send it as yonder engine sends the water we use to the reservoir, and thence to your house and mine. Stop the pulses of yonder pump, and before the sun goes down there will be dry faucets and manifold complainings in many a dwelling. Every stroke reports itself at the reservoir, and in the steady-flowing rills that divide themselves into their thousands of branches all over our city. So the Board of Missions is a reservoir of Christian benevolence into which our contributions, like the stroke of yonder pump, send the gush of living waters for the world.



AN ENGLISHMAN ON THE ANNUAL MEETING OF THE AMERICAN BOARD.

THE presence and address of the Rev. Alexander Hannay, delegate of the English Congregational Union, at the meeting of the Board at Lowell, are well remembered by all who were there. On his return to London, a public meeting was held, under the auspices of the Congregational Union, to welcome Mr. Hannay, and to hear an address from him concerning his experiences in this country.

The address, which is given in the *Non-conformist*, is of remarkable interest, and we quote what he says of the annual meeting of the Board : —

“Will you bear with me if I try to give you a glimpse of the meeting of the Board at Lowell. I do so because though it was the anniversary of one of their religious societies, it had more in it of the spirit of worship, and of the best kind of revival quickening, than any other meeting it has ever been my fortune to attend. The meetings of the American Board are held rather after the pattern of the autumnal meeting of our Congregational Union than after the pattern of our London Missionary Society. They meet in towns in different parts of the States — such towns as may invite them. The friends who attend the meetings are received as the guests of the town where the meetings are held. We have had some speculation here — I do not know whether you have ever heard it, Mr. Chairman — as to the necessity of limiting somewhat the constituency of the Congregational Union of England and Wales, lest the hospitality of our brethren in the country should break down under the pressure. But what will these distrustful souls think when I tell them that while we have never added to the population of any town by our own meetings more than from 1,000 to 1,200 persons, the meeting of the American Board which I attended in Lowell, a city of 50,000 inhabitants, added for four days in that week 3,000 people.

“How they were accommodated is among the things that are not revealed. I heard, indeed, of a hall fitted up with extemporized cots, and of bales of sheets and blankets freely lent by the manufacturers of the place, and even of a contingent from one ladies’ seminary, which slept all night in a church, and found a church a not intolerable place to sleep in. If I may judge from my own experience in the elegant house in which I and my wife were accommodated, and I do not know how many more visitors, the good people of the town abandoned themselves without reserve to the entertainment of the American Board for the week, without respect to their own comfort, and found

acute pleasure in the sacrifice. I did not find that any deacon or other visitor from any part of the States, however well to do at home and corpulent, grumbled a whit when he was turned into an extemporized cot with borrowed blankets to cover him. And all this I may say was, in my judgment and feeling when there, but the outward sign of a deep, inward, intelligent, passionate interest in the work of Christ in all parts of the world. Some will say it is still figures I am dealing with. Yes, but figures that reveal volumes with regard to the freshness of the Christian feeling, and the vitality of the religious faith of the men who were engaged in these services.

"The Board met for four days, three complete days and a portion of another, three sessions each day, beginning at half-past eight every morning and terminating at half-past nine every night, with two short intervals of two hours each. At the prayer-meeting at half-past eight in the morning there were present not fewer than 2,000 persons. The large central hall which accommodated 4,000, standing and sitting room, was so crowded that two overflow meetings had to be provided. On one occasion I could not force my way, though I was the English delegate, into the central meeting. I went to one of the overflow meetings, and there I had to stand during the greater part of the proceedings. There, on the platform, and scattered throughout the assembly, were the representative men of the Congregational churches from all parts of the United States,—from Plymouth Rock to the Golden Gate,—principals and professors of colleges taking an eager, active part in the business of the Board, men known to us here as men of letters, leading preachers in the Congregational body, venerable men drawing towards the very close of life, but touched to the very enthusiasm of youth by the news brought to them of the progress of God's work in distant lands, and the prospects that were opened up to them of brighter issues yet.

"I confess that, having attended perhaps as many meetings of religious societies as any man of my years during the last ten years, especially, of my life, I do

not remember to have attended any meeting which seemed to rise so near to the moral level of the service to which it was consecrated. They were observing their seventy-first anniversary. I was there as an observer,—a profoundly interested and touched observer,—and as I felt the power of the holy passion which moved and fused that assembly, I could not but conclude that here were men who were carrying on the work of foreign missions in this land in the very spirit we ascribe to the men—and I believe justly ascribe to the men—who in modern times originated the foreign missionary enterprise, if I may not say of the men who went forth to preach Christ to the nations in the beginning of the gospel. We are familiar, too familiar, alas, with lifeless things in this country, societies, organizations, agencies, which have survived the spirit that gave them birth. I have no doubt that there are phenomena of that kind in America as well as here, but we are so familiar with these phenomena that one cannot but be grateful that this great society in the third generation of its history and service is sustained by men who, if it had been deferred until now, would have taken on themselves the initiative of the foreign missionary enterprise, and would have done so with a prayerfulness not less fervent, with a spirit not less resolute, with a liberality not less affluent, than that which characterized the men to whom the churches actually owe this debt."

"THE Christian character is benevolence,—a spirit of sacrifice and of work for a lost world. A missionary spirit is the measure of it; a giving spirit, at once the measure and the promoter of it."—*Prof. George Shepherd.*

BIBLIOGRAPHICAL.

The Chinese Slave-Girl: a Story of Woman's Life in China. By REV. J. A. DAVIS. Philadelphia Presbyterian Board of Publication, pp. 396.

Mr. Davis, formerly of the Amoy Mission, has in connection with this story of the life of Leng Tso presented an interesting and truthful account of Chinese

customs and superstitions. The little slave-girl is sold from her childhood's home, and meets the experiences of ordinary females in China, until, in womanhood, she comes in contact with Chris-

tian missionaries. The book embraces a good account of the Tai Ping rebellion, and is altogether an attractive volume, especially for young people. Put it, by all means, in your Sunday-school library.

Notes for the Month.

TOPIC FOR SPECIAL PRAYER. *For Ministers at Home ; —*

That they may bear in mind that they, no less than missionaries abroad, enter upon their work under the commission, "Go ye, therefore, and teach all nations ;" that He who counted them faithful, putting them into the ministry, put them into it for the sake of the whole world, as well as for some limited community ; that the Saviour whom they preach died for the unevangelized heathen no less than for their particular flocks ; that they cannot make full proof of their ministry, and be free from the blood of all men, without a living interest in the perishing nations which shall show itself effectively in their public ministrations. All friends of missions may well pour out their hearts that the shepherds and leaders of the people may apprehend that for them the field is the world ; that they are to be examples to the flock, educating their hearers to the widest benevolence ; encouraging them to dedicate and train their children for the foreign service ; and by the example of fervent supplication to teach their congregations the fitness and the benefits of praying, "Thy kingdom come ; thy will be done in earth as it is in heaven." "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night ; ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth."

ARRIVALS.

October 6, at Tientsin, North China, Rev. D. Z. Sheffield and wife.

October —, at Pao-ting-fu, North China, Rev. William H. Shaw and wife ; Dr. A. P. Peck and wife.

October 22, at Kalgan, North China, Rev. Franklin M. Chapin and wife, and Miss Elsie M. Garrettson.

December 4, at Aintab, Central Turkey, Dr. C. L. Stevens and wife.

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Cumberland county.

Auburn, T. D. K. for Cen. Africa, 50 00

Falmouth, 1st Cong. ch. and so. 10 00

Gorham, Cong. ch. and so. with other dona. to const. JOSEPH RID-
LON, H. M. 34 28

Lewiston, Pine St. ch. and so. 45 87

Portland, 2d Parish ch. to const. Mrs.

R. K. LARRABEE, H. M. 115 86 ;

St. Lawrence St. ch. and so. 8 94 ;

Union Meeting of Cong. Ch's at

Plymouth ch. for Cen. Africa, 102 ;

Plymouth ch. m. c. 23 56 ; 250 36

Scarboro, Cong. ch. A friend, 30 00

Woodfords, Cong. ch. and so. 8 00—428 51

Hancock county.

Bucksport, Elm St. ch. and so. 62 00

Ellsworth, Cong. ch. and so. 51 11

Orland, Cong. ch. and so. 8 00—121 11

Kennebec county.

Augusta, A friend, 9 65

Gardiner, Cong. ch. and so. 34 05—43 70

Lincoln and Sagadahoc counties.

Bath, Central Cong. ch. and so. 24 00

Thomaston, Cong. ch. and so. 5 00

Waldoboro, 1st Cong. ch. and so. 7 25—36 25

Oxford county.

Turner, Cong. ch. and so. 5 27

Penobscot county.

Bangor, Hammond St. ch. 100 00

Brewer Village, Cong. ch. and so. 25 50—125 90

Piscataquis county.

Greenville, Cong. ch. and so. 28 00

Union Conf. of Churches.

Sweden, A. Woodbury. 1 00

Waldo county.

Belfast, 1st Cong. ch. and so. 56 00

York county.

Biddeford, 2d Cong. ch. and so. 24 68

York, 2d Cong. ch. and so. 12 00—36 68

882 42

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Hinsdale, Henry Hooker,	11 00
Grafton county.	
Bristol, Cong. ch. and so.	7 83
Lyme, Cong. ch. and so. add'l.	1 00
Orford, John Pratt,	15 00
Orfordville, Cong. ch. and so.	7 00—30 83
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Bedford, Sarah Walker,	5 00
Francestown, Cong. ch.	14 00
Hillsboro Centre, Cong. ch. and so.	3 00
Manchester, Franklin St. ch. 140.33; 1st ch. 131.66; J. Sargent, 1;	272 99
Nashua, Pilgrim ch. and so. to const.	
Rev. G. W. GROVER, H. M. 100;	155 61
1st ch. and so. 55.61;	17 15—467 75
New Boston, Presb. ch.	
Merrimac county Aux. Society.	
Pittsfield, Cong. ch. and so. m. c.	13 50
Rockingham county.	
Chester, Cong. ch. and so. to const.	
J. D. LANE, H. M.	100 00
Exeter, 1st Cong. ch. and so. 53;	
Nathaniel Gordon, 100;	153 00—253 00
Strafford county.	
Great Falls, 1st Cong. ch. and so.	46 00
Laconia, Cong. ch. and so.	3 11
Rochester, Cong. ch. and so.	36 00—85 11
Sullivan county Aux. Society.	
Meriden, Mrs. M. A. Bryant,	10 00
Newport, A friend,	3 00—13 00

VERMONT.

Addison county.	
Bridport, Cong. ch. and so.	46 00
Middlebury, Cong. ch. and so.	63 10
Vergennes, Cong. ch. and so.	20 00—129 10
Bennington county.	
Rupert, Cong. ch. and so.	57 10
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
E. Burke, C. A. Harris,	20 00
Chittenden county.	
Burlington, Rev. George B. Safford,	100 00
Charlotte, Cong. ch. and so.	53 00
Milton, P. Herrick,	1 00—154 00
Essex county.	
Granby and Victory, Cong. ch. and so.	6 10
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Swanton, Cong. ch. and so. 26; HERVEY STONE, to const. himself H. M. 99.00;	125 00
Grand Isle county.	
Alburgh, Cong. ch. and so.	3 00
Lamoille county.	
Marshfield, Cong. ch. and so.	15 00
Orange county.	
Newbury, 1st Cong. ch. and so.	6 26
Orleans county.	
Albany, Cong. ch. and so.	4 00
Brownington, S. S. Tinkham,	4 00
Newport, A friend,	5 00—13 00
Rutland county.	
Pittsfield, Mrs. Caroline Lewis,	10 00
Wallington, E. Martindale,	5 00
West Rutland, F. A. Morse,	3 90—18 90
Washington county Aux. Soc. G. W. Scott, Tr.	
Montgomery, Daniel Wright,	1 00
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro, Central ch. m. c. 17.47; H. 5;	22 47
Windham, Mrs. James Stearns,	60—23 07
Windsor county.	
West Hartford, Cong. ch. and so.	10 00

Legacies.—Waitsfield, Mehetable Rider, by H. N. Bushnell, Ex'r,

500 00
1031 53

MASSACHUSETTS.

Barnstable county.	
Cotuit, Union ch.	10 00
E. Falmouth, Cong. ch. and so.	10 00

Harwich, Cong. ch. and so. m. c.	11 56
Harwichport, L. Robbins,	5 00
Orleans, Cong. ch. and so. m. c.	18 00
W. Barnstable, Cong. ch. and so.	10 00—64 56
Berkshire county.	
Monterey, Cong. ch. and so.	9 00
No. Adams, Cong. ch. and so.	121 74
Pittsfield, so. Cong. ch. and so.	21 76
Stockbridge, Cong. ch. and so.	80 45—242 95
Bristol county.	
Freetown, Assonet Cong. ch.	7 19
Raynham, 1st Cong. ch. and so.	29 33
So. Attleboro, 1st Cong. ch. and so.	18 55—55 07
Brookfield Ass'n. William Hyde, Tr.	
No. Brookfield, 1st Cong. ch. and so.	50 00
Oakham, Cong. ch. and so.	28 46
Spencer, Cong. ch. and so.	113 71
Sturbridge, 1st Cong. ch. and so.	5 07—197 24
Dukes and Nantucket counties.	
West Tisbury, Cong. ch. and so.	11 88
Essex county.	
Andover, Osgood concert, 4.50; Soc. of Inquiry, 2;	6 50
Lawrence, Lawrence St. ch. and so.	
50; South Cong. ch. and so. 5.50	55 50
Methuen, 1st Cong. ch. and so.	50 2,—112 29
Essex county, North.	
Amesbury Mills, Cong. ch. and so.	10 00
Bradford, Teachers and Pupils of Seminary for the Anderson Dormitory of Theol. Seminary, Ahmednuggur,	77 00
Haverhill, Centre Cong. ch. and so.	
107.39; Abby B. Kimball, 10;	117 31
Ipswich, 1st Cong. ch. and so. 20.08;	
Linebrook ch. 30;	50 08
Newburyport, North ch. and so.	59 05
Rowley, Cong. ch. and so.	10 00
West Newbury, J. C. Carr,	10 00—331 52
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Washington St. ch. and so.	
30; Dane St. ch. and so. m. c. 2.22;	32 22
Essex, Central ch. and so.	24 38
Lynn, Central ch. and so. 40; 1st Cong. ch. and so. 39.42;	79 42
Salcm, Tabernacle ch. and so. m. c.	12 63
Topsfield, Cong. ch. and so.	98 22—246 86
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Coleraine, Cong. ch. and so.	10 00
Conway, Cong. ch. and so.	94 24
Greenfield, 1st Cong. ch. and so. 4.50;	
2d Cong. ch. and so. to const. Rev. E. BLAKESLEE, H. M. 136.54;	141 04—245 28
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chester, W. S. Gamwell, for Cen. Africa,	5 00
Holyoke, 2d Cong. ch. and so.	62 05
Mitteneague, Cong. ch. and so.	14 41
Monson, Cong. ch. and so.	98 85
Southwick, Cong. ch. and so.	10 00
Springfield, Olivet ch. and so. 34;	
Cash, 3; G. B. K. 30c.;	37 30
Westfield, 1st Cong. ch. and so.	59 06
West Springfield, 1st Cong. ch. and so.	21 00—307 67
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so. 60; 2d Cong. ch. and so. 18;	78 00
Enfield, Cong. ch. and so. 68.26; Edward Smith, 100;	168 26
Easthampton, Pay-on Cong. ch.	831 37
Hadley, Russell ch. and soc. 12.75;	
T. P. Carleton, 1.50;	14 25
North Hadley, Cong. ch. and so.	4 71
So. Amherst, Cong. ch. and so.	6 00
So. Hadley, 1st Cong. ch. and so. 18;	
W. H. Gaylord, 15;	33 00
So. Hadley Falls, Cong. ch. and so.	36 40
West Chesterfield, Mrs. R. Clark,	3 00
West Cummington, Rev. J. B. Baldwin,	5 00—1,179 99
Middlesex county.	
Cambridgeport, Pilgrim ch. and so.	15 48
Everett, Cong. ch. and so.	6 21
Framingham, Plymouth ch. and so.	21 79
Holliston, Cong. ch. and so.	137 83
Hopkinton, Cong. ch. and so.	123 45
Hudson, Rev. G. Brown,	2 00

Lexington, Hancock ch. and so.	42 26
Lowell, 1st Cong. ch. and so. to const.	
GEORGE F. WILLEY, H. M. 108.23 ;	
Rev. J. M. Greene, 5 ;	113 23
Malden, 1st Cong. ch. and so.	49 73
Marlboro, Union ch. and so.	109 30
Maplewood, Cong. ch. and so.	8 28
Melrose, Cong. ch. and so.	34 62
Somerville, Broadway ch. to const.	
G. W. S. HUSE, H. M. 100 ; Frank-	
lin St. ch. m. c. 7 33 ;	107 33
Wakefield, Cong. ch. and so.	223 13
Watertown, Phillips ch. and so. to	
const. ANNIE STOCKIN, H. M.	166 75
West Medford, Cong. ch. and so.	10 00
West Somerville, Cong. ch. and so.	2 31
Woburn, Daniel Richardson, 10 ;	
Mrs. Stephen Dow, 5 ;	15 00—1,198 70
Middlesex Union.	
Townsend, A friend,	1 00
Norfolk county.	
Braintree, 1st Cong. ch. and so.	11 37
Brockline, Harvard ch. and so. 260.50 ;	
Justin Lawrence, 24 ; E. P. 10 ;	294 50
Dedham, 1st Cong. ch. A. W. Gates,	
for a native preacher at Harpoot,	100 00
Grantville, Cong. ch. and so.	21 83
Hyde Park, Clarendon ch. m. c.	4 21
Randolph, Cong. ch. m. c. 6 months,	82 40
So. Weymouth, 2d Cong. ch. and so.	44 00—558 31
Old Colony Auxiliary.	
Fairhaven, 1st Cong. ch. and so.	32 00
Mattapoisett, Cong. ch. and so.	12 50
New Bedford, Miss E. B. Dickinson,	100 00—144 50
Plymouth county.	
So. Abington, Cong. ch. and so.	38 68
Suffolk county.	
Boston, — Summary for 1880 : —	
Old South church,	7,534.44
do. to Woman's Board,	488.45—8,022 89
Park Street church,	3,522.18
do. to Woman's Board,	689.50—4,211 68
Central church,	2,813.51
do. to Woman's Board,	1,248.30—4,061 81
Shawmut church,	3,416 18
do. to Woman's Board,	622.51—4,038 69
2d Church (Dorchester),	2,993.32
do. to Woman's Board,	1,098.00—4,001 32
Mount Vernon church,	2,601.43
do. to Woman's Board,	546.00—3,147 43
Central ch. (Jam. Plain),	1,482.74
do. to Woman's Board,	286.30—1,769 04
Union church,	1,166.25
do. to Woman's Board,	526.10—1,692 35
Phillips church,	775.25
do. to Woman's Board,	858.99—1,634 24
Eliot church,	1,105.01
do. to Woman's Board,	250.44—1,355 45
South Evang. ch. (West	
Roxbury),	897.51
do. to Woman's Board,	147.00—1,044 51
Immanuel church,	635.00
do. to Woman's Board,	168.66—803 66
Winthrop ch. (Charlest'n),	535.37
do. to Woman's Board,	244.30—779 67
Berkeley St. church,	354.07
do. to Woman's Board,	249.21—603 28
Highland church,	426.30
do. to Woman's Board,	125.40—551 70
Walnut Ave. church,	436.92
do. to Woman's Board,	47.50—484 42
Maverick church,	32.52
do. to Woman's Board,	220.00—252 52
Village ch. (Dorchester),	84.50
do. to Woman's Board,	105.00—189 50
1st ch. (Charlestown),	100 00
do. to Woman's Board,	76 00—176 00
Pilgrim church,	65 42
Evang. ch. (Brighton),	
to Woman's Board,	46 00
Trinity ch. (Neponset),	20 00
do. to Woman's Board,	5 00—25 00
Holland church,	16 84
Boylston church,	10 25
Old Colony Sab. School,	
to Woman's Board,	30 00
Miscellaneous, to Woman's Board,	996 00
Legacies, to Woman's Board,	250 00
A thank-offering, 10 ; J. F. W. 5 ;	
A friend, 1. Other donations and	

legacies, particulars of which have
been acknowledged, 5,331.11 ; 5,347 11

Acknowledged elsewhere, 45,606 78
45,401 21

Chelsea, 1st Cong. ch. and so.	205 57
Winthrop, Mrs. E. F. G.	111 90
Worcester county, North.	5 00—322 47
Royalston, Cong. ch. and so.	5 25
Templeton, Cong. ch. and so. 17.12 ;	
La. Miss. Assoc. 20 ; Daniel Ward, 5 ;	42 12
Winchendon, Cong. ch. and so.	8 95—56 32
Worcester co. Central Ass'n. E. II.	
Sanford, Tr.	
Berlin, Mrs. Mary G. Houghton,	5 00
Clinton, Mrs. N. S. Dickinson,	1 00
Princeton, Cong. ch. and so.	44 00
Shrewsbury, Cong. ch. and so.	21 00
Webster, Cong. ch. and so.	10 00
West Rutland, Otis Demond,	10 00
Worcester, Old South ch. and so. 50 ;	
Plymouth ch. and so. 11.46 ;	61 46—152 46
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Millbury, 2d Cong. ch. and so.	26 00
Uxbridge, Cong. ch. and so.	34 00—60 00

Legacies.— Boston, Rebecca I. Gilman,	
by Hannah E. Gilman, Ex'r,	462 50
Holliston, Mrs. Lois B. Fechem, by	
S. W. Richardson, Ex'r.	50 00
Monson, Andrew W. Porter, by E.	
F. Morris, Ex'r,	1,650 00
Peabody, Henry Poor, by Rev. A. E.	
P. Perkins, J. O. Poor, and J. W.	
Leftavour, Ex'rs,	500 00
Westfield, Levi Bush, by Hiram	
Fowler, Ex'r,	500 00
Westfield, Miss Mary Leonard, by	
N. T. Leonard, Ex'r, in part,	240 00—3,402 50
	8,932 25

RHODE ISLAND.

Bristol, Miss Charlotte DeWolf, 500 ;	
Mrs. Maria DeW. Rogers, 500 ;	1,000 00
Pawtucket, Cong. ch. and so.	57 00—1,057 00

CONNECTICUT.

Fairfield county.	
Bridgeport, Park St. ch. and so.	24 68
Fairfield, Christmas gift,	5 00
North Greenwich, Cong. ch. and so.	
to const. Mrs. Amy M. Close, H. M. 102 37—	132 05
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so. 33.53 ;	
Mrs. B. G. Savage, 10 ;	43 53
Glastonbury, 1st Cong. ch. and so.	225 00
Hartford, Centre ch. m. c.	14 65
New Britain, So. Cong. ch. and so.	252 01
Plantsville, Cong. ch. and so.	235 53
Suffield, 1st Cong. ch. and so.	20 56
Unionville, 1st Cong. ch. and so.	73 92
West Hartford, Cong. ch. and so.	10 00
Wethersfield, Cong. ch. and so. with	
other dona. to const. HENRY BUCK,	
H. M.	70 56
Windsor, Cong. ch. and so.	43 99—990 20
Litchfield co. G. C. Woodruff, Tr.	
Kent, 1st Cong. ch. and so.	36 97
Hotchkissville, Mrs. Ruth P. Judson,	5 00
Norfolk, Cong. ch. and so.	215 96
Sharon, Cong. ch. and so.	120 33
Thomaston, Eagle Rock ch.	5 37
West Winsted, 2d Cong. ch. and so.	71 88
Woodbury, Cong. ch. and so.	43 06—498 57
Middlesex co. E. C. Hungerford, Tr.	
Deep River, Cong. ch. and so. 75.32 ;	
Mrs. A. Watrous, 4 ;	79 32
Higganum, A friend,	5 00
Killingworth, Cong. ch. and so. m. c.	26 52
Middletown, 1st Cong. ch. and so.	
117.69 ; So. Cong. ch. and so. 31.98 ;	149 67
Portland, 1st Cong. ch. A friend,	10 00
Westchester, A friend,	10 00
Winthrop, A friend,	2 00—282 51
New Haven co. F. T. Jarman, Agent.	
Birmingham, Cong. ch. and so.	190 45

Branford, Cong. ch. and so.	15 95
Cheshire, A friend,	25 00
East Haven, Cong. ch. and so.	27 03
Fair Haven, Cong. ch. and so.	76 00
Madison, Cong. ch. and so.	6 63
Meriden, Centre Cong. ch.	15 50
Mt. Carmel, Cong. ch. and so.	73 30
New Haven, ch. in Yale College, 600; 1st ch. (of which 16.54 m. c.) 533.46; Davenport ch 15.09; North ch. m. c. 4.31; R. S. Fellowes, 100; A friend, 2;	1,254 86
No. Branford, Cong. ch. and so.	43 17
No. Guilford, A friend,	1 00
No. Haven, 1st Cong. ch. and so.	74 32
Stony Creek, Cong. ch. and so.	4 00
Waterbury, 2d Cong. ch. and so.	437 34--2,244 55
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Bozrah, Rev. N. S. Hunt and family,	20 00
Colchester, 1st Cong. ch. and so.	182 74
East Lyme, Mrs. Sturtevant,	1 00
Griswold, 1st Cong. ch. and so.	65 00
Montville, 1st Cong. ch. and so.	52 78
Mystic Bridge, Cong. ch. and so.	26 00
New London, First church,	103 37
Norwich, Park Cong. ch. and so. 113.11; 2d Cong. ch. m. c. 35.67;	148 78
Norwich Town, 1st church,	5 00
Taftville, Cong. ch. and so.	35 00--639 67
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. m. c.	4 30
Rockville, 2d Cong. ch. and so.	54 10
Somers, Cong. ch. and so.	80 38
Union, Cong. ch. and so.	13 20
Vernon, Cong. ch. and so.	28 47
Willington, Cong. ch. and so.	5 00--185 45
Windham county.	
Chaplin, C. C. C.	50 00
Putnam, 2d Cong. ch. and so. to const. ERIC H. JOHNSON, H. M.	148 57
Thompson, Cong. ch. and so. to const. SARAH MUNYON, H. M.	155 40
Wauregan, Cong. ch. and so.	23 45
West Woodstock, a few friends	6 25--383 67
Legacies. —Manchester, Mrs. Mary Per- kins, to const. E. PERKINS, R. R. DIMOCK, F. W. ROBBINS, G. A. ROBBINS, C. D. PARSONS, and E. H. TALCOTT, H. M., by E. Perkins, Ex'r,	5,356 67
Middletown, Jacob F. Huber, by D. H. Chase, Ex'r,	1,000 00
Simsbury, Maria H. Wilcox, by H. W. Ensign, Ex'r,	878 75
South Windsor, Elizabeth D. Willey, by Silas A. Bancroft, Ex'r,	500 00
Union, Rev. Samuel I. Curtiss by Rev. Geo. Curtiss, Ex'r,	50 00
	209 00--2,637 75
	7,994 42
NEW YORK.	
Black Creek Cong. ch. and so.	5 00
Blooming Grove Cong. ch. and so.	23 32
Brooklyn, Ch. of the Pilgrims, to const. I. P. WALLACE, H. M., 1,488.34; Central Cong. ch. m. c. 16.50; J. Davenport to const. A. B. WOOD- WORTH, H. M., 100; Mrs. M. S. Benedict, 10; J. E. D., 5;	1,619 84
Camden, 1st Cong. ch. and s. sch.	33 69
Canaan Corners, Mrs. A. Barstow,	10 00
Champlain, Miss A. L. Savage,	3 90
Clifton Springs, Mrs. Andrew Peirce	25 00
Columbus, Cong. ch. and so. 11.14; Rev. E. B. Turner, 5,	16 14
Durham, W. Crawford,	9 00
Fairport, 1st Cong. ch. and so.	80 00
Gloversville, Cong. ch. and so.	57 29
Hancock, Cong. ch. and so.	7 30
Hannawa Falls, Mrs. Abner Clark,	20 00
Harpersfield, Cong. ch. and so.	13 00
Homer, Cong. ch. and so. 150.30; J. M. Schermerhorn, 20,	350 30
Ithaca, 1st Cong. ch. and so.	76 50
Keesville, M. Finch, 5; J. W. Davis, 5;	10 00
Lysander, Cong. ch. and so.	24 00
Madison, Cong. ch. and so.	10 00
Moriah, Miss Elizabeth Dewey,	5 00

Nassau, C. S. Sherman, 5; I. O. R. 4;	9 00
New York, Broadway Tabernacle ch. add'l, 147.06; do. J. T. Leavitt, 100; H. T. Morgan, to const. LAURA A. DAY, H. M., 100; D. B. S., 100; Mrs. N. W. Haynes, 1;	448 06
New Lebanon, W. Hitchcock,	4 00
North Walton, Cong. ch. and so.	30 00
Oswego, Mrs. C. Dodge,	2 00
Parishville, Cong. ch. and so.	5 07
Perry Centre, Mrs. H. Stratton,	1 00
Sandy Creek, Cong. ch. and so.	13 70
Schenectady, Samuel Dyer,	5 00
Southampton, A friend,	1 00
Union Centre, J. T. Brown,	2 80
Upper Aquebogue, Cong. ch. and so.	7 00
Warsaw, Cong. ch. and so.	21 53
Watertown, Miss P. F. Hubbard,	1 00--2,950 44

Legacies.—Troy, Rev. Nathan S. S.
Beman, by Giles B. Kellogg, Ex'r,
add'l,

52 80

3,003 24

NEW JERSEY.

Chester, A friend to missions,	40 00
E. Bloomfield, 1st Cong. ch.	68 29
Newark, 1st Cong. ch. m. c.	34 08
Orange, Trinity Cong. ch.	25 35
Passaic, Rev. MARSHALL B. SMITH, to const. himself, H. M.	50 00--217 72

PENNSYLVANIA.

Charleston, Welsh Cong. ch.	9 30
Philadelphia, Central Cong. ch. 14.90; A friend, 1; a friend, 90 cts.	16 80
Providence, Welsh Cong. ch.	20 00
Spartansburg, Mrs. E. E. DeLand,	1 00--47 10

DELAWARE.

Legacies.—Wilmington, Sally Hamil-
ton, by Wm. H. Canby, Ex'r, 200;
less expenses, 2,

198 00

DISTRICT OF COLUMBIA.

Georgetown, Wm H. Campbell,	10 00
Washington, 1st Cong. ch. and so.	32 50--42 50

KENTUCKY

Louisville, Thomas Stevens,	250 00
Newport, York St. Cong. ch.	25 00--275 00

NORTH CAROLINA.

Newbern, Rev. L. C. Vass,	1 33
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OHIO.

Aurora, A friend, for Central Africa,	3 00
Belpre, Cong. ch.	13 03
Cincinnati, Vine St. Cong. ch.	38 91
Cleveland, 1st Cong. ch. 18; Euclid Ave. Cong. ch. 16.35;	34 35
Coolville, Mrs. M. B. Bartlett	8 30
Lafayette, Cong. ch.	6 20
Lindenville, L. H. Jones,	2 75
Mansfield, Cong. ch.	219 55
Milan, Presb. ch.	26 30
Parisville, a missionary sheep,	7 90
Pomeroy, Welsh Cong. ch.	6 36
Springfield, Cong. ch.	9 96
Tallmadge, Luther Shaw,	10 00
Wakeman, B. T. Strong,	4 00
York, Cong. ch.	10 17--400 78

INDIANA.

Crawfordsville, Mrs. Caleb Mills.	5 00
Lowell, Thomas Peach	10 00
Terre Haute, Mrs. Mary H. Ross	7 00--22 00

ILLINOIS.

Aurora, a friend,	10 00
Bloomington, Three Sisters,	20 00
Chicago, Clinton Cong. ch. 41.83; U. P. Cong. ch. m. c. 10.42; do. Z. P. Ly- man, 20; Philo Carpenter, 50; E. Rathlun, 10; Lydia T. Nelson, 4;	136 25
Delavan, Richard Hoghton,	5 00
Du Quoin, William Arms,	10 00
Earlville, Cong. ch. with other dona. to const. KATIE DUPEE, H. M.	38 25
Elgin, Cong. ch. System. Benev.	150 00
Freeport, L. A. Warner,	25 00

Greenville, Cong. ch. 10: do. A Harvest offering, 26;	36 00
Huntley, Cong. ch.	6 00
Illini, Cong. ch.	7 50
Kewanee, Cong. ch.	100 00
Moline, S. J. C.	2 00
Park Ridge, L. P. Sabin,	2 00
Phil., William Keeble,	7 00
Plainfield, S. E. J.	5 00
Port Byron, Cong. ch.	3 40
Princeton, Cong. ch.	45 47
Quincy, 1st Union Cong. ch.	31 50
Rockford, 2d Cong. ch.	242 70
Roscoe, Cong. ch. (of which 2.50 from Mrs. A. A. Tuttle for Dakota)	12 12
Sheffield, 1st Cong. ch.	35 00
Tonica, J. C. Haggood,	5 00
Wheaton, Mrs. L. A. Guild,	4 00
Wilton, Mrs S. Osborn,	3 00
Woodstock, Cong. ch.	11 26—953 45

MICHIGAN

Almont, Cong. ch.	10 00
Ann Arbor, 1st Cong. ch. to const. Rev. M. L. D'Ooge, H. M.	50 53
Chandler, W. E. Nelson	1 70
Chelsea, 1st Cong. ch.	38 05
Covert, Cong. ch. 14.89; La. Miss. Soc. 10; Ellen C. Shaw of which 4 for Cent. Africa, 8;	32 89
Dexter, Dennis Warner	9 00
Edwardsburg, Julia S. Smith, 20; Uriel Enos, 2;	22 00
Farmington, Mrs. P. Courter,	1 00
Frankfort, 1st Cong. ch.	5 39
Greenville, Cong. ch.	36 25
Hamilton, Rev. S. F. Porter,	3 90
Joyfield, A. J. Spaulding,	1 00
Kalamazoo, Mr. Heydenburk,	10 00
Muir, H. G. Packard,	10 40
Olivet, Cong. ch.	46 05
Owosso, Mrs. E. H. Ament,	2 80
Pentwater, 1st Cong. ch.	17 81
Saugatuck, 1st Cong. ch.	7 36
Somerset, Cong. ch.	18 00
Stanton, 1st Cong. ch.	7 18—331 91

MISSOURI.

Honey Creek, Cong. ch.	10 00
St. Louis, 1st Cong. ch.	28 59—38 59

MINNESOTA.

Austin, Cong. ch.	28 50
Minneapolis, 1st Cong. ch. 27.90; Ply. Cong. ch. 14.07;	41 97
Northfield, 1st Cong. ch.	30 62
Rochester Cong. ch.	50
Spring Valley, Cong. ch.	15 75
Wabasha, Cong ch.	10 00—127 34

IOWA.

Algona, A. Zahlten, for Africa,	5 00
Belmond, Rev. J. D. Sands,	1 00
Charles City, 1st Cong. ch.	18 29
Chester Centre, Cong. ch.	24 50
Dunlap, Cong. ch.	43 30
Dubuque, Ger. Cong. ch.	5 00
Durango, Cong. ch.	6 00
Eldora, Cong. ch. thank offering	5 00
Lyons, 1st Cong. ch	33 00
Oskaloosa, Rev. Asa Turner,	10 00
Wilton, F. Bacon,	20 00
—, Mrs. M. A. Smith,	5 00—181 09

WISCONSIN

Beloit, 1st Cong. ch. 19.64; 2d Cong. ch. 10.25;	29 89
Berlin, Union ch.	10 00
Dodgeville, Mrs. Jane H. Jones,	10 00
Kenosha, 1st Cong. ch.	15 00
Menasha, Miss Delia Donaldson,	10 00
Shopiere, Cong. ch.	10 00
Stevens Point, Mrs. E. J. Montague.	5 00
Two Rivers, F. Barnes,	1 00—90 89

KANSAS.

Lawrence, Mrs. G. Grovenor,	5 00
Milford, Miss M. B. North,	2 50
Millwood, Charles S. Foster,	35 00—42 50

NEBRASKA.

Humboldt, G. B. White,	43 90
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CALIFORNIA.

Berkeley, Cong. ch.	65 00
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MONTANA TERRITORY.

Poplar Creek, G. W. Wood,	1 00
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DAKOTA TERRITORY.

Yankton, 1st Cong. ch.	50 00
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CANADA.

Province of Ontario,	
Douglas, Cong. ch. Union collection	5 00
Province of Quebec,	
Coaticook, Mrs. E. Vaughan,	1 00
Montreal, James Court, 25; Rev. H. Wilkes, D. D., 5;	30 00
Sherbrooke, Cong. ch. 42; Mr. and Mrs. S. F. Morey, 20;	62 00—93 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Liverpool, J. Q. "to the Indian mission,"	25 00
India, Mahratta mission. H. J. Boswell, 150 rupees,	64 50
Sandwich Islands, Honolulu, Rev. D. Baldwin, for Cent. Africa,	50 00
Sandwich Islands, A thank offering for forty years of unbroken service in missionary work,	1,000 00
Turkey, Trebizond, Z. Felician, ½ lira, M. Manoushasian, ½ lira,	5 50—1,145 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.	
For several missions in part,	7348 56

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	1,400 00
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MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Central ch. s. s. 25; Brewer, 1st Cong. s. s. 14; Greenville, Cong. s. s. 17;	56 00
NEW HAMPSHIRE. — Campton, Cong. s. s.	44 55
VERMONT. — Granby and Victory, Cong. s. s. 2.40; Middlebury, Cong. s. s. 23.53;	25 93
MASSACHUSETTS. — Dedham, Miss Everett's class, 1.10; Essex, Cong. s. s. 5.62; Orleans, Cong. s. s. 8; Reading, Bethesda s. s. 6.84;	21 56
CONNECTICUT. — Colchester, 1st Cong. s. s., 51.49; Columbia, Cong. s. s. with other dona. to const. SAMUEL F. WEST, H. M. 27.82; Higganum, Cong. s. s. for a student at Pasmualie, 25; So. Windsor, 2d Cong. s. s. 10;	114 31
NEW YORK. — Berkshire, 1st Cong. s. s. for a student at Marsovan,	30 00
NEW JERSEY. — Hoboken, 1st Presb. s. s. for a scholar at Harpoot, 40; Montrose, s. s. class for scholar in Turkey, 10;	50 00
OHIO. — Painesville, 1st Cong. s. s.	25 00
ILLINOIS. — Jefferson, Cong. s. s. 3; Mendon, Cong. s. s. 12;	15 00
MINNESOTA. — Austin, Cong. s. s. for Harpoot, 7.62; Spring Valley, Cong. s. s. 3.65;	11 27
WISCONSIN. — Racine, Welsh Cong. s. s. 6.35; Rosendale, Cong. s. s. 8; Shopiere, Cong. s. s. 5;	19 35
CALIFORNIA. — Nordhoff, George Ford, for a boy at Siroor,	30 00
	442 97

Donations received in December,	30,603 63
Legacies " " "	6,791 05

\$37,394 68

Total from September 1st, to December 31st. Donations, 384,378.93; Legacies, \$21,461.58 = \$105,840.51.

FOR YOUNG PEOPLE.

INDIA AND ITS WILD TRIBES.

ON a map of the world India covers as much space as does all Europe, if we except Russia and Turkey. Cape Comorin is five hundred miles farther from the northernmost point of India than the mouth of the Rio Grande is from Lake Superior. Our new census surprises us by making the population of the United States over fifty millions, but India has nearly five times as many people as we can boast. This vast region is now under British rule, a settlement having been made there by English traders in 1625. Little by little the English, though living so far away, gained power in various provinces, until in 1858 the sovereignty of the British Crown over India was acknowledged. Recently the Queen of England has added to her titles that of Empress of India.

It was not until long after the English power had begun to be felt in the East that any efforts were made to Christianize the natives. The Hindus were devotedly attached to their own religions, and repelled all attempts to teach them the gospel. The British authorities, too, opposed all missionary schemes, as it was thought that any endeavor to meddle with religious ideas would irritate the natives against their rulers. Moreover, the Hindus were fearfully corrupt, and even Henry Martyn was so impressed with the difficulty of bringing one of this race to a better life that after many labors among them he said that if ever he saw a Hindu converted to Christ it would be like seeing a dead man rise from his grave. Had Henry Martyn lived seventy years later, he could have seen not far from five hundred thousand such converts. The changes that have been wrought in India since the first missionaries went there, are wonderful. Hook-swinging is unknown now. The idea that the gods are pleased by such cruel sufferings has not been altogether outrooted from the Hindu mind, but such exhibitions are no longer tolerated. Just fifty years ago a society was formed in Calcutta, composed of the most influential gentlemen of the region, and what do you suppose was its



HOOK-SWINGING IN INDIA.

object? Nothing else than to defend the Hindu practice of burning alive widows on the funeral piles of their deceased husbands! And this society established a paper to advocate the continuance of this horrible custom. But the society and its paper have died. No widows are now burned. The sick and the aged and little children are no longer pushed into the Ganges that they may die in its sacred waters. Aside from the large number of Hindus who

have embraced Christianity, there are multitudes who have felt in some degree its power.

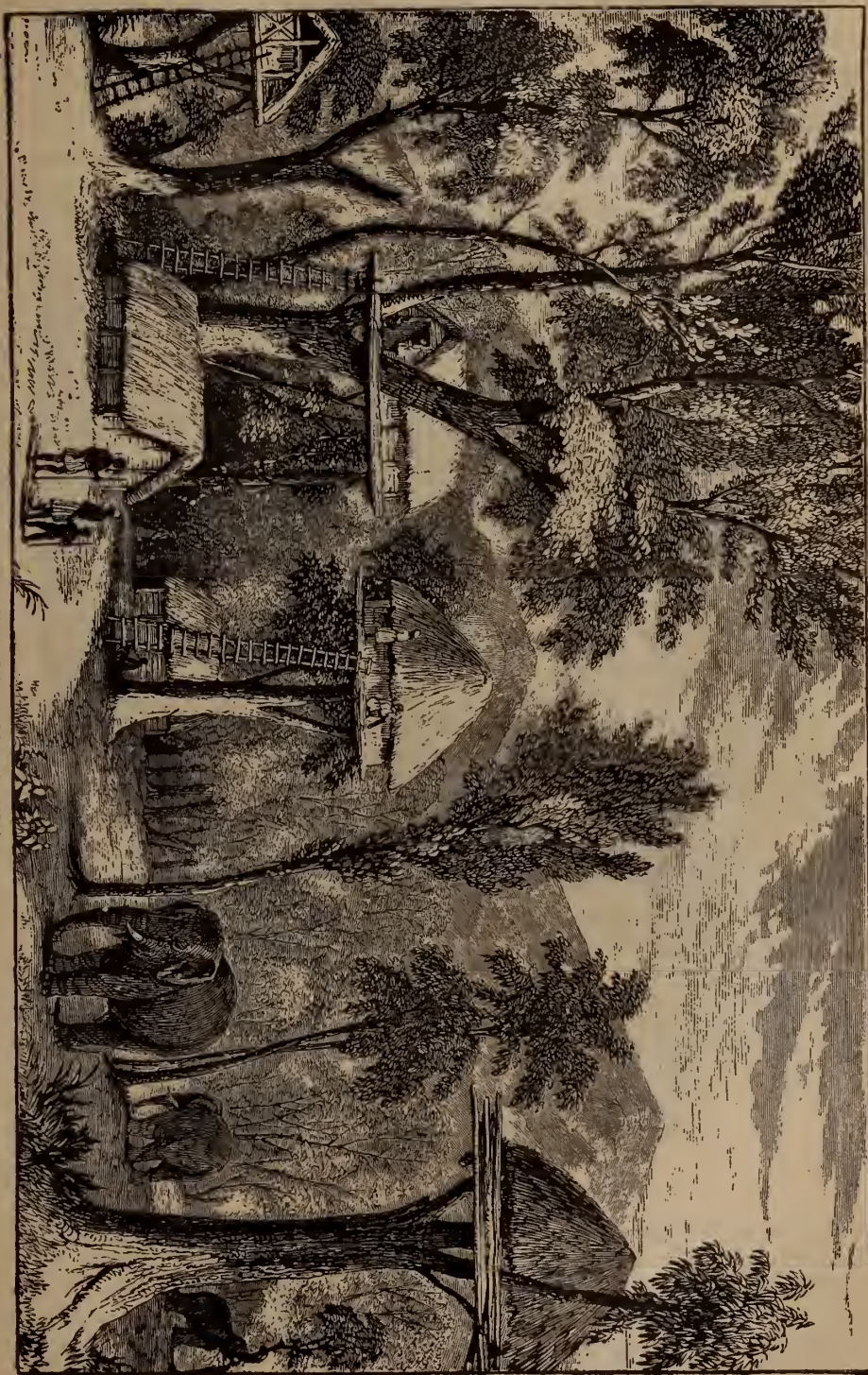
Among the most interesting people living in India, and perhaps one of the most hopeful classes to labor for, are the hill and jungle tribes, such as the Santhals, the Gonds, and the Khonds. These are the aborigines of India, corresponding to our Indian tribes in the West, and to the Ainos of Japan. They are rude people, having different languages, but none of them written. These tribes probably were compelled to take refuge in the hills during some of the early invasions of India, and there they remain, finding it safer to contend with the numberless wild beasts infesting these regions than with their fellow-men on the plains. The picture on the opposite page shows how some villages of the hill tribes are built. Dwellings on the ground are not safe from the attacks of elephants and tigers, and hence many houses are constructed in the trees, out of the way of wild beasts. These



A PARSEE OF BOMBAY.

houses are said to be quite comfortable, though it is doubtful if any of us would like to live in one of them.

A VILLAGE IN SOUTH INDIA.



There are about two hundred of these wild tribes, all quite distinct from the ordinary Hindus. They are very ignorant and superstitious, and have been supposed to be very savage, but missionary efforts among them have been quite successful, and when under the influence of the gospel they seem a simple-hearted and kindly people. They have no caste, like the Hindus.

An English Church missionary who had labored among one of these tribes, writes of a time when the cholera broke out among the people. Many of them died in cheerful hope in Christ. One young man, dying just as the sun



A HINDU WOMAN.

rose, said as his last words, "I shall soon be where there is no night." A heathen blacksmith, seized by the dreaded disease, first tried to bribe the idol goddess, and the next moment cursed her for sending the cholera. His Christian neighbor, suffering in the same way, prayed, "O Christ, wash me ; forgive my hard heart and receive my soul : I am thine." Is it not a blessed privilege to be permitted to give the gospel to those who would otherwise die in darkness ?

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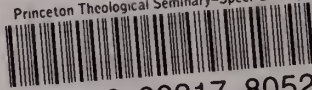
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